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The Outlook of Missions

DEC 28 1926

VOLUME XVIII

DECEMBER, 1926

NUMBER 12

The New North Japan College Building

HERE it is, and what a great achievement for our Church! Yes, and an enduring monument to the Christian liberality of fifteen loyal and liberal members. They heard the call, and the Lord gave them the grace to heed it.

The building stands on the brow of a hill overlooking the Hirose River and the beautiful hills beyond. It is a solid building. Its foundations are so strong and its construction so perfect that no earthquake will probably ever damage it, or any fire ever destroy it. It is also a beautiful building. It is collegiate gothic in style. It is a structure that should stand for many centuries, and prove a true educational home for the young men of the coming generations.

May the God of all Truth and Grace bless the kind donors, cheer the consecrated teachers, and inspire all the students who will enjoy the privileges of this Christian institution, and thus help the onward movement of God's Kingdom in the Land of the Rising Sun.



What's Ahead for 1927?

As servants of the Lord, we do well to approach the year 1927 with humble submission, saying:

“My times are in Thy hand; My God, I wish them there;
My life, my friends, my soul, I leave entirely to Thy care.”

The Great Task ahead for every member of our Church is to live the life of faith in Christ, and to labor in love for the good of all men.

Foreign Mission Day in 1927 is the time for THE JUBILEE ANNIVERSARY, and for an offering of at least *One Dollar* from every member in every congregation for the Sacred Cause of Foreign Missions.

OUR SLOGAN

ALL FOR ONCE AND ONCE FOR ALL!

That means

A GIFT from every one, and an end to the DEBT.

? ? ? ? ?

When you pass the TORCH to Waiting Hands, WHO will carry on?

UNIVERSAL WEEK OF PRAYER

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians unite and not before. Never was the need more urgent.

Our age is full of unrest. In spite of all efforts towards peace and goodwill the spirit of lawlessness, of international suspicion, and of actual warfare, seem to be increasing. We need not linger over dark details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord Who orders the ages (Heb. i. 2) is on the Throne. All authority in Heaven and on Earth is in His hands. He is aware of all the present portents. Through the changing years He Himself remains unchanged; and He is able to do exceeding abundantly above all we ask or think in meeting the needs of His people and the heart-hunger of all mankind. "Jesus Christ is the same . . . today," (Heb. xiii. 8). As we gather in His name let us remember, concerning Prayer, three outstanding facts for our encouragement: I. *It is God's will*; II. *Christ has set us the example*; III. *Christ promises His presence*.

During the Week of Prayer from Sunday, January 2nd to Saturday, January 8th, let us all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ Our Lord.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

There were . . . shepherds abiding in the field, keeping watch over their flock by night . . . And the Angel said unto them, Fear not; behold I bring you good tidings of great joy which shall be to all people.

—St. Luke 2:8, 10

And the star rains its fire and the beautiful
sing,
For the manger of Bethlehem cradles a king.
—JOSIAH GILBERT HOLLAND.

The light of the stars is a part of the life-giving breath of God. I never look upon the starlit vault of Heaven without feeling this divine breath and its quickening action upon my soul.
—MICHAEL PUPIN.

Sleep, Thou little Child of Mary,
Hope divine.
If Thou wilt but smile upon me,
I will twine
Blossoms for Thy garlanding.
Thou'rt so little to be King,
God's desire!
Not a brier
Shall be left to grieve Thy brow;
Rest Thee now.
—JOSEPHINE PRESTON PEABODY.

A strange thing in a star to be putting a sorrow
on me,
And I sitting quiet with no dark heart at all,
But a wonder on me for the simple things,
Like the way of the day to come and the
night to fall.
—CHARLOTTE ARTHUR.

The most noticeable effect of belief in Christ on the mind is the removal of fear and worry and discontent, and those passions—anger, jealousy, envy—which are poisons to the body as well as to the soul.
—ROBERT F. HORTON.

And thus we celebrate the day
When Christ in grace came down,
And wait till He in glory comes,
His work of grace to crown!
—SIDNEY COLLETT.

Because God has made your soul, there is something in it of God Himself, a Divine stamp has been impressed upon you; there is something of God's power, thought and creative genius in you, as in no other.
—ABRAHAM KUYPER.

Look now, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing.
—EDMUND H. SEARS.

Oh, those happy days of childhood, when we believed in Santa Claus! Let them come once more, once more! Let us relearn the art of playing. Let us relearn the art of imagining. Let us regain a little of the old simplicity.
—WALTER A. DYER.

The most normal thought for children to have is that Christ is come to be one with them, and that He is the perfect pattern always central in the family.
—GEORGE B. RUSSELL.

Thou workest now as Thou didst then
Feeding the faint divine in humble men.
—GEORGE MACDONALD.

The sun-clear light which He casts upon the whence, the why and the whither of human life has not been matched by all the efforts of all the thinkers in all the ages.
—J. D. ROBERTSON.

All creation, join in praising
God the Father, Spirit, Son;
Evermore your voices raising
To the Eternal Three in One:
Come and worship,
Worship Christ, the new-born King.
—JAMES MONTGOMERY.

The Prayer

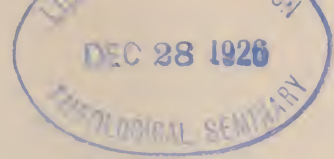
O LORD, fill us, we beseech Thee, with adoring gratitude to Thee for all Thou art for us, to us, and in us; fill us with love, joy, peace, and all the fruits of the Spirit.—Amen.

—CHRISTINA G. ROSSETTI.

The Outlook

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of Missions



OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

☉ holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today.

We hear the Christmas angels
The great glad tidings tell;
☉ come to us, abide with us,
Our Lord Emmanuel.

THE ANGEL SERENADE

"Glory to God in the highest, and on earth peace, good will toward men"

THESE words embody the song that rang so sweetly from the sky when a choir of angels told of the birth of Christ. Sweeter strains never fell upon the ears of humanity. The trumpet sounds of Sinai made Moses quake, and Israel beg that they should not be heard any more; but far different in their effect are the still clear echoes of the angel serenade. They cheer the faint, uplift the lowly, and stir the hope of the disconsolate. We can say and pray of them: "Evermore sing us this song, O Lord, sing it to our inmost hearts: '*Glory to God in the highest, and on earth peace, good will toward men.*'"

We should not construe these words as a prayer, but rather as a *prophecy*. The glory, peace and good-will are not in full bloom now, but in the bud. The note was then struck by the angels, but the full harmony of the anthem will only appear at the second coming of Christ. Now we listen to the prelude of a grand and universal oratorio of song. It is the glory of God, peace on earth, and good-will to men, but ever unfolding. When the Sun of Righteousness shall arise with healing in His wings, and shine in richest splendor, then the glory will be shadowless, the peace unbroken, the expressions of good-will universal, and the still small voice of Bethlehem will swell into the voice of a great multitude saying, "Alleluia, for the Lord God omnipotent reigneth."

This holy anthem, as sung by the angelic choir, has three distinct notes to it. The present effect of the Gospel as far as it spreads and the ultimate effect of the Gospel when it will be universal are "Glory to God"; "Peace on earth," and "Good-will toward men."

The *first note* is an outburst of spiritual splendor. When a man is glorified, it is by adding to him that which by nature he hath not. When God is glorified, it is by making known that which He hath. The more a man is seen, the more his weaknesses do appear; the more God is seen, the greater is His strength and glory. To give glory to God is just to make God known. Whatever makes God known in the world, glorifies Him. It is to roll away the mist of unbelief between Him and us, and to rend the curtain of sin which shrouds God's face from us, and to open the door into the Holy of Holies, that the hidden glory may break forth upon a world in trespasses and sin. Christ gathers up all the glory of God; in Him dwelleth all the fullness of the Deity.

The *second note* is a blessing which the birth of Christ brings into the world. Much need there is of *peace*, the peace born of truth and lived in righteousness. The Prince of Peace is the Truth. Only as we live in union with Him can we have true peace, that peace which the world cannot give, *but needs*. How glad we should be when peace reigns in the family,

in the church, in the nation and in the world! How thankful we should be that Jesus has brought peace with Him to earth! But we cannot expect this peace to reign among men so long as sin dwells in our mortal lives. Not until all men shall confess Jesus as the Prince of Peace, can we expect the peace of God which shall keep our hearts and minds continually, and the whole earth repose in the light and joy of its Sabbath day.

The *third note* is a kind and friendly attitude toward all men. How much there is need of the spirit of love and understanding in our dealings with one another! We should think well of others and put the best meaning into the thoughts and actions of those among whom we live and labor. This is only possible by a life wholly devoted to the Lord, and to the temporal and spiritual welfare of all mankind. To this end, God sent His Son Jesus into the world, that

He might show us the love of God, live in us, and work through us, until by His Spirit the divine love is shed abroad in all our hearts. What a blessed peace and harmony will prevail on the earth when the angelic song will become vocal in the daily experiences of all men, women and children everywhere! To remind us of its need in our day, as at the time when Jesus was born in the little town of Bethlehem, we have the annual return of the Christmas Festival, and may we this year enter into it with the spirit of the shepherds, who said: "*Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord has made known unto us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger. And when they had seen it, they made known the saying which was told them concerning this child.*"

WEEK OF PRAYER FOR THE CHURCHES

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 2nd, 1927.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"I have considered the days of old the years of ancient times . . . I will remember the years of the right hand of the most High" (Psalm lxxvii. 5, 10).

"A glorious throne, set on high from the beginning, is the place of our sanctuary" (Jeremiah xvii. 12).

"The fear of the Lord is thy treasure" (Isaiah xxxiii. 6).

"Be of good cheer" (Matthew ix. 2, xiv. 27, Acts xxiii. 11).

"Behold I have set before Thee an open door, and no man can shut it." (Revelation iii. 8).

Monday, January 3rd, 1927.

THANKSGIVING AND HUMILIATION

"Let us come before His presence with thanksgiving. Let us kneel before the Lord our Maker." (Psalm xcv. 2, 6.)

THANKSGIVING:

For the goodness and mercy of the past year; for the long suffering of God toward us.

That now is our salvation nearer than when we first believed.

That despite our past failures and unfaithfulness God still sets before us an open door for service.

CONFESSION:

Our unbelief, our half-hearted service.

Our secret sins, our sins remembered, and forgotten.

Our love of ease, our neglect of prayer, and of the Word of God.

PRAYER AND RE-DEDICATION:

"Wilt Thou not revive us again that Thy people may rejoice in Thee?" (Psalm lxxxv. 6.)

SCRIPTURE READINGS:

Psalm xcvi. Psalm ciii. Acts i. 1-8. Gal. v. 16-26.

Tuesday, January 4th, 1927.

THE UNIVERSAL CHURCH—"THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD" (Acts xx. 28).

THANKSGIVING:

For Christ's love to His Church, and for the gracious purposes for which He called it into being.

For the quickened desire after unity among the members of His Body.

For the increase of brotherhood, and for an awakened social conscience among believers.

CONFESSION:

Our need of greater personal holiness, that Christ may be magnified in our bodies.

Our lack of love for souls.

Our unreadiness to serve and to bear witness. Our unworthy timidity and pride.

PRAYER:

For all ministers, preachers, church workers and members. For all who are discouraged and joyless in their work. For lapsed members that they may be restored. For a fresh renewal by the Holy Ghost.

"Restore unto us the joy of Thy Salvation."

SCRIPTURE READINGS:

Psalm cxxxiii. John iii. 25-36. 2 Cor. v. 14-21. Eph. ii. 13-22. Rev. i. 10-20.

Wednesday, January 5th, 1927.

NATIONS AND GOVERNMENTS—

"HE MADE OF ONE EVERY NATION . . . THAT THEY SHOULD SEEK GOD" (Acts xvii. 26-27).

Let us in a few moments of silence seek very definitely to realize the presence of the Lord Jesus, Who makes us one in Him with our brethren of every nation.

LET US GIVE THANKS:

For all efforts to promote better understanding and more kindly relationships between nations.

For a quickened sense of international brotherhood.

For that measure of success which the League of Nations has met with in promoting peace and goodwill.

LET US PRAY:

For peace in our time, national, international, and industrial.

That the nations may be delivered from materialism and defective moral standards by their recognition of Christ and His teaching.

That rulers and governments may submit themselves to the guidance of God as they seek to discharge their great tasks and responsibilities.

That the present spirit of lawlessness may be restrained and replaced by the heavenly wisdom which is pure and peaceable.

That the evils of impurity, intemperance and gambling may be overcome through the preaching of the Gospel.

That especially in lands long privileged with the knowledge of Christ the Lord's Day may be rightly regarded and observed.

SCRIPTURE READINGS:

Deut. vi. 1-15. Psalm lxxxvii. 1 Tim. ii. 1-6. Rev. vii. 9-17.

Thursday, January 6th, 1927.

MISSIONS—

“ALL THE WORLD EVERY CREATURE (Mark xvi. 15).

THANKSGIVING:

That there are no frontiers in the Redeemer's Kingdom, no “home” and “foreign” fields: for “the field is the world.”

That God so loved the world that He gave His only Son to save it, and calls upon His Church to bear witness to Jesus and His great Salvation.

For the response to that call made by the Church during the past year.

For all devoted missionary service, and for the blessing with which God has sealed it.

PRAYER:

That the Gospel may be fully preached to the ends of the earth.

That the Lord of the harvest will send forth more laborers into the ripened fields.

That the Church may ever keep in mind that her first duty is to Evangelize the world.

That native converts may be faithful witnesses to their unevangelized neighbors.

For the work of all Bible Societies.

For missionaries in special difficulty at this time of unrest in China, and elsewhere.

SCRIPTURE READINGS:

Psalm cxlv. Isaiah lx. Matt., viii. 5-13. Acts x. 34-48. Rev. xxi. 1-4 and Rev. xxi 22 to xxii 5.

Friday, January 7th, 1927.

OUR YOUNG PEOPLE—

“THE PROMISE IS UNTO YOU AND TO YOUR CHILDREN” (Acts ii. 39).

THANKSGIVING:

For the faithful work of Sunday School teachers, Bible Class leaders, and Christian workers in all young people's organizations.

For all young lives which have been yielded to the Saviour during the past year.

For the work of all agencies that promote the habit of daily Bible reading among the young.

PRAYER:

For parents, that they may realize their opportunities and responsibilities in training their children for God.

For all who influence the young people of our land, teachers, professors, writers.

For a blessing upon our homes, and for an increase in the habit of family worship.

For all Christian work and witness in schools, colleges and universities.

SCRIPTURE READINGS:

Psalm cxix. 1-16. Matt. xix. 13-22. John iv. 46-54. 2 Tim. iii. 10-17.

(Continued on Page 575)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Thou art the King of mercy and of grace,
Reigning omnipotent in every place:
So come, O King, and our whole being sway;
Shine on us with the light of Thy pure day.

CHRISTMAS NOT FOR A DAY

HOW seldom Christmas comes—only once a year; and how soon it is over—a night and a day! If that is the whole of it, it seems not more durable than the little toys that one buys of a faker on the street corner.

But surely that need not and ought not to be the whole of Christmas—only a single day of generosity, ransomed from the dull servitude of a selfish year; only a single night of merry-making, celebrated in the slave quarters of a selfish race! If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.

HENRY VANDYKE.

IMMIGRATION

Immigration during the second year under the 2 per cent quota act, shows a net gain in population of 227,496, or 13 per cent more than last year. Analyzing these figures, the National Industrial Conference Board has pointed out that there is a marked increase in common laborers and that at the same time the number of immigrants listed as professional workers is increasing. These figures apply only to European countries.

From Mexico and Canada have come a large number of common laborers to swell the net gain for the year.

It is too often assumed that because the immigration restriction act limits the quotas of the European nations to a total of about 161,000 persons, only that

number comes in. Yet the actual number arriving from many of the quota countries is considerably in excess of the stipulated totals.

This is due to the exempt persons admitted, wives and children of citizens, and others in special categories. The Italian quota, for example, is 3,845, and yet 9,374 Italian immigrants were admitted during the year. The number of Italians classed as students, visitors, merchants and officials is 22,365.

NOTES

REV. EDWARD H. VORNHOLT, pastor of our Mission at Madison, Wisconsin, is doing a splendid work among the students at the University of Wisconsin. He states that some of them helped to put on the Home Mission Day program and in the choir he has some Dutch Reformed students, Methodists and even one Lutheran. When any of the former students come to Madison they always look up the Mission church and are glad to worship in the old place again.

* * *

Miss Mary Miller, the Deaconess at St. Andrew's Mission, Philadelphia, of which Rev. A. G. Peters is the pastor, is doing excellent work in establishing contacts with new people who will finally come into the Sunday School and congregation. A visitation of actual and prospective Sunday School members was made and as a result of a follow-up campaign seventeen new members were enrolled in the Sunday School on October 24th. This Church is largely a young people's Church.

Rev. Julius Rosenau, pastor of the Mission at Colby, Wisconsin, writes: "The weather conditions during the past month have been very unfavorable to this community, causing great damage to the crops. This makes it very hard for our rural people to meet their financial obligations, not only in their business, but also in the churches. However, they are faithful to the church."

* * *

On Sunday, October 24th, in the Hungarian Mission of McKeesport, Pa., of which Rev. Julius Melegh is the pastor, after a special service in the morning, a conference was started in three different groups of representatives of the various church organizations in the Central Hungarian Classis. There were present about 108 official laymen leaders. These groups came together at 5:30 in the afternoon and presented reports which were discussed and the results carried back to the various organizations. At 7 P. M. the Ladies' Society served a supper and then a service was held in memory of the Reformation, with Rev. Samuel Horvath as the speaker. This conference was most successful and good results are expected. It is likely that a similar conference will be held in a few months.

* * *

The following is taken from the *Bulletin* published by Grace Church, Buffalo, N. Y., of which Rev. J. Wallace Neville is the pastor: "Evangelism is the mark

of a successful ministry. A people whose soul life is stirred with the passion of Jesus and Paul will be builders of the Kingdom of God. Mark 6:7—'He began to send them forth two by two.' Cannot we agree on this Biblical method of work for building the Kingdom? Every organization of the church down to the Sunday School classes, is being asked to put on a Fall campaign for Evangelism. Make it simultaneous during the month of November and get the stimulation which a co-operative movement can give."

* * *

We are pleased to show a picture of the fine new parsonage recently erected by the Conover congregation of the Catawba Charge, N. C., of which Rev. William R. Shaffer is the pastor. A Girls' Guild has recently been started in this congregation with a membership of 15, likewise a Mission Band with a membership of 26. At a Harvest Home Service held in the Brookford congregation on October 17th, there were 230 persons present. This is unusually good when one remembers that the membership of that congregation is only 89.

* * *

The Fall work among the students at the University of Pennsylvania, Philadelphia, Pa., which is in charge of Rev. Clayton H. Ranck, began with the Freshman Get-Together at Green Lane, Pa. It was the best conference thus far.



PARSONAGE
ERECTED
BY
CONOVER
CONGREGA-
TION,
CATAWBA
CHARGE,
N. C.



GRACE
CHURCH,
BETHLEHEM,
PA.
REV.
T. C. BROWN,
PASTOR

Mr. Clarke Willard was present for most of the time and did a fine piece of work. The reception at the First Church, Philadelphia, was well managed and attended quite above the average of other denominational receptions.

* * *

The pre-Synod conferences of our Home Missionaries which were held in connection with most of the Synods this Fall, proved very interesting and helpful. Most of the Missionaries attended and thereby not only learned to know each other, but also observed how their own problems were practically the problems of all the rest. Subjects such as Evangelism, Church Advertising, An Adequate Program for the Local Church, The Relation of the Missions to the Board, were freely and fully discussed. In some instances experts from outside the denomination were called in who led valuable discussions on these topics. Our Mission Churches are already leading the denomination in winning new members and in the percent, of per capita giving, and such conferences can only tend to make them still more efficient.

* * *

The First Hungarian Reformed Church of New York City, during November has been putting forth an intensive campaign to raise the sum of

\$75,000, within a period of three years, to liquidate the debt now resting on the building and to provide an adequate budget to carry forward the larger program which the congregation recently adopted. It is proposed that the amounts pledged by the members shall be paid in weekly installments which shall represent their regular contributions. At the end of this period it is hoped the members will sustain the same rate of giving and thereby meet all obligations which the expanding work of the congregation may require. The pastor, Rev. Dr. G. Takaro, and an efficient corps of workers, representing about 30 teams, are putting forth untiring efforts to bring all this to pass.

* * *

During October two of our Mission churches were dedicated, Grace, Bethlehem and St. Peter's, Lancaster. Grace Church now has a completed plant, whereas St. Peter's has finished only the first unit of its building, viz: the Sunday school part. Calvary, Bethlehem laid the corner-stone of its new building. St. Luke's, Wilkes-Barre, will be dedicated on November 28th. The new church at West Hollywood, California, was dedicated November 7th, and ground for the new First Church, Los Angeles, was broken on November 14th.

* * *

A splendid piece of work among the students is being done by Rev. E. H. Romig, at State College, Penna. The present building is crowded to capacity and the Mission stands in immediate need of an adequate building in which to carry forward this work. Rev. Clayton H. Ranck is doing fine constructive work among the Reformed students in the University of Pennsylvania and is demonstrating the great possibilities among students if rightly approached. Similar work ought to be done in other centers like Columbus, Ohio, and Madison, Wisconsin, and elsewhere. The money which we appropriate for this work is a negligible amount in comparison to what other denominations are spending in the same kind of work.

* * *

The numerous group conferences which were held in connection with our Centennial Celebration in various parts of the Church were attended by all too few of our people, but those who availed themselves of the opportunity of being present were unanimous in their expressions of interest and profit which came to them. The story of the westward expansion of our Church reads like a romance, and too many are ignorant of

this thrilling part of our history. An illustrated booklet is to be issued in the near future which will give a graphic picture of this movement and also set forth the present status of our Home Mission work.

* * *

The Home Missions Council and the Council of Women for Home Missions will be the guests of our Board of Home Missions in the Schaff Building, Philadelphia, from January 4th to 8th. There will be gathered here between 250 and 300 Home Mission workers, representing the leaders of about 30 different denominations. The outstanding Home Mission problems will be discussed by experts in their departments. The meetings are open to the public and pastors and mission workers in and around Philadelphia should avail themselves of this opportunity to attend the same.

* * *

The semi-annual meeting of the Board of Home Missions will be held at Headquarters on January 11th, 1927. This will be a meeting of the entire Board when the discussion of policies and programs of work will form the major portion of the business.

EN ROUTE TO CALIFORNIA

By Charles E. Schaeffer, D. D.

TO ONE who has crossed the Continent eight times in that many years, much of the novelty and interest of the trip have lost their charm. The sights and scenes are for the most part familiar to the eye. Nevertheless, there is always something that is different and one's experiences are never quite the same. One sees new faces and meets new acquaintances and hears new conversations. On former occasions the writer always went by himself; this time he is accompanied by a member of his household to whom everything is new and alive with interest. We left Philadelphia on the morning before Hallowe'en, and stopped over at Export, Pa., to fill an appointment that Sunday morning. Here is a typical rural church beautifully situated in the open

country. It is just one hundred years old, the same as our Board of Home Missions. For one-third of this period it was served by one pastor, the Rev. J. F. Snyder, who is now in his 93rd year, but who retired some years ago. The beautiful pine trees which adorn the churchyard were planted by his own hands as were also those around the parsonage. He who plants a tree confers a lasting favor upon succeeding generations. But he also planted truth in the hearts of the people which is bearing fruit to this present day. In the pastorate he was succeeded by Revs. S. U. Waugaman, Charles A. Bushong and the present pastor, Rev. J. Leidy Yearick. The old parsonage which had been built by Rev. Mr. Snyder was burned during the

pastorate of Rev. Mr. Bushong, and a modern and well-appointed house now occupies the spot. Sunday night was spent in Greensburg as the guests of the Honorable D. J. Snyder, a former member of the Board of Home Missions. We had anticipated a quiet Sunday evening in a hospitable home, but our presence became known and the pastor of the First Reformed Church, Rev. L. E. Bair, prevailed on us to occupy his pulpit. Here, too, we stood on historic soil. It was into this region where the earliest Home Missionary came, officially sent by the Coetus across the Allegheny Mountains. This was Rev. John William Weber, who had served a charge at Pen Argyl, Pa., and who came west in 1782 and afterwards settled in the neighborhood of Greensburg in 1783.

From Greensburg we came to Canton, O., for a laymen's meeting of North East Ohio Classis on Monday afternoon and a Centennial Celebration of the Board in the First Church that evening. Here most of the pastors of the Classis and their leading laymen had gathered. Here again we were not far from the place where the earliest Reformed Church in Ohio was established. The place is Springboro, and the earliest Missionary was Rev. Daniel Christman, who started the work there in 1803. One of the pastors present at the Conference, the Rev. E. M. Beck, of North Canton, told us that he was born on the farm where this first church in Ohio was founded. One of his sons now serves as our Missionary in Chicago.

From Canton we proceeded to Chicago and thence to Omaha. We had now been on our way four days and nights and had

not yet come west. The "West" does not begin until about forty miles west of Omaha. But sometime during the night we crossed that imaginary line, and the following morning we saw unmistakable signs of the western country. The plains and prairies of the Middle West lay before our eyes. The houses became fewer in number and the towns and villages more widely scattered. The sky-scrapers we had left behind in Chicago, and now one-story buildings seemed to be the style. The farther west we came the sparser the population seemed to become, and one felt that there "remaineth much land to be possessed." Nebraska is a state of great length from east to west. It spans 465 miles and it took 12 hours to cross it. At North Platte we set our time-pieces back another hour, and now go by mountain-time, which is two hours slower than eastern standard time. We touch the state of Colorado only at one point, Julesburg, noted for its Indian battles in the "sixties." At Pine Bluffs we crossed the state line into Wyoming and forty miles farther we came to Cheyenne, the Capital of the state and the first city in the Union to be lighted by electricity. All this time, since leaving Chicago, we have been going on a gradual ascent. At Cheyenne we reached an elevation of 6,000 feet, and a little beyond, at Sherman, we touched the highest point of 8,000 feet. The Rocky Mountains now came into view. Snow-capped peaks appeared in the distance, and soon the ground all around us was covered with a blanket of snow. The air was cold and one felt the blasts of winter. The scenery is very grand. At times we seemed to be moving above the clouds. In high white



BRIDGE ACROSS THE LOS ANGELES RIVER

banks they appeared to hang on the mountains. What a wealth and variety of color! The Great Artist had painted a magnificent picture on the canvas of the western sky. There is perhaps no sight more glorious than a beautiful sunset over those western mountains. And we were afforded such a scene in all its loveliness and beauty. The colors fairly vied with each other and cast their rays far and wide, bathing every hill-top and valley in a flood of glory. At Creston, 709 miles west of Omaha, we crossed the Continental Divide and a few miles west of Evanston we passed over into the state of Utah. The morning found us at Salt Lake City. The mountains now lay to the east of us, and the sun that we saw setting the night before over the western mountains now rose in matchless beauty over the eastern hills. It just seemed as if it had lingered all night long in some of those rocky castles in those mountain heights.

"When morning gilds the skies,
My heart awaking cries
May Jesus Christ be praised;
Alike at work and pray'r
To Jesus I repair;
May Jesus Christ be praised."

And now skirting the Great Salt Lake we turned southward and westward for the desert. At Caliente we crossed the Nevada line and turned our watches back another hour to Pacific time. Between Utah and California lies the state of Nevada which is almost all desert. Not a house or a hut, nor a sign of vegetation appear for miles around. Sand and sage brush abound everywhere. From the winter of yesterday we have entered the summer of today. It is November, but the day is as rare as a day in June. After traveling in the same car for three days one welcomes the long stops which the train makes at these little stations along the way, when everybody gets off the train to catch a whiff of fresh air and to

stretch their weary limbs. Our train since leaving Salt Lake City has fifteen Pullman cars and diner, and all are fairly well filled. We were told, however, that passenger traffic had fallen off considerably since the winter rates have gone into effect October 31st. Prior to that time trains ran in several sections to carry the people to California for the winter. The people en train are a motley crowd. There are many aged and infirm, principally women. One woman is ninety-nine years old. The men are decidedly in the minority. Most of these people go to escape the rigors of the cold in the north and east. Others are returning home after visiting friends and relatives "way down East." Still others are going because they feel certain that the boom in real estate in Los Angeles is sure to return during this current year and they want to have a part in it. They still go in search of gold.

One notices the difference in the train equipment and service between the east and the west. The Burlington, which we took from Chicago to Omaha, runs de luxe trains of the finest order. The Union Pacific also runs a number of very fine trains. The trains, however, do not make the time they do in the east. The stops at stations are more prolonged and they do less jolting and jerking. The food in the diners is better on these western trains than on the eastern. It is fresher and of greater variety. It is also less expensive, and the service is really par excellence.

These notes are written amid the confusion of many noises. All around folks are talking, children's voices sound aloud, and the roll and rumble of the train constantly fill the ears. The dust from the desert blows in through doors and windows. But tomorrow morning we shall reach the land of fruits and flowers, of palms and people, the City of the Angels, where the real mission of our journey across the Continent awaits us.

It is the magazine I need and use more than any other in connection with the Girls' Guild and Missionary Society.

MRS. G. A. F. GRIESING, *Aaronsburg, Pa.*

THE SECOND CENTURY

W. F. DeLong, Field Secretary

THE Reformed Church in the United States has completed one century of organized Home Mission Work. This event has been properly celebrated throughout the denomination from September 26th to November 14th. The celebration reached its climax with the observance of Home Mission Day. Prior to the observance of Home Mission Day, forty-five group meetings were held throughout the church, attended by thousands of the leading laymen and pastors. During the celebration of this Centennial we reviewed the past carefully. We noted what the fathers did in laying the foundation for our Church in this country.

As one reads and studies the history of these one hundred years he cannot help but be impressed with the hardships the fathers endured and the sacrifices made. It is unfair to speak about the things done by them as small. They did big things with the meagre equipment at their command. Truly, their viewpoint of Home Missions was not what ours is today. They believed it their duty simply to follow and take care of the members of the household of their own faith. They did that to the best of their ability. Ours is a noble heritage.

Now what about the Second Century? Will our progress be any more than that of the first one hundred years? It surely ought to be, because of the increased number of resources at our command. In this day of all days ours must be a forward look. We have the past as a proper background and inspiration to us. What will the Reformed Church contribute towards the establishing of the Kingdom of God in America during the next one hundred years? This is a vital missionary question for today.

We, frequently, speak about ourselves as a small denomination, which in a measure is correct, but we are a part of the Protestant Church nevertheless. We have a responsibility, as a Church, in the performance of this task. We are a real Church to a large extent, and yet our Church is found in the majority of

the large industrial centers of this country, which Mr. John R. Mott calls our frontier at the present time. The problems which give us our greatest concern at the present time are found in these industrial centers. The Church of Jesus Christ is playing a very important part in the solution of these problems. The question no longer is, are there any Reformed families in a given city where we shall start a mission, but is there need of a church at that place and can the Reformed Church minister to that particular community, not merely to enlarge the borders of the Reformed Church, but to establish the Kingdom of God?

Now all this aggressive work is to be done by the Board of Home Missions of the General Synod of the Reformed Church in the United States, for all our work is now conducted by this one general board. This we believe is a good policy, and yet would it not be a good thing to have work done in certain centers where our church is strong by a Classis or Synod under the supervision of this general board? The Presbyterian Church in the United States of America is following this plan in some of its Presbyteries, especially where that church is pretty well established. The writer recently was told that in a given Presbytery the congregations of that Presbytery are raising a fund of \$150,000.00, which money is to be used to help mission congregations within the bounds of that Presbytery secure proper equipment. The money is loaned to them without interest, the Mission paying it back as it is able, so as to use it at some other place. In this way the General Board of Church Erection of the Presbyterian Church in the U. S. A. is enabled to do work where the Church and the Kingdom are not so well established. These Presbyteries raise these funds in addition to their regular apportionment.

Are there not Classes in our Church where the same policy could be worked out? The writer believes it is a subject worth while considering as we enter upon our second century of Home Mission

Work. This policy would present something very concrete to the average church member along the line of Home Missions. In this way our General Board could meet some of the crying needs that

come from the larger industrial centers like Detroit, Chicago and other cities. We believe such a policy would mean far greater progress in Kingdom work in this country.

OBSERVATIONS OF THE TREASURER

J. S. Wise

THE other day I passed the most forlorn-looking individual I ever saw. All his facial lines, accentuated by long neglected baths, fixed such a demure expression upon his face that it could not fail to attract attention. Not a single line suggested the possibility of a smile. And yet, this demure and dejected individual had the temerity to decorate his hat with three or four small cards each bearing the inscription, "keep smiling." I was attracted, amazed and amused. First I smiled and then laughed heartily. The humor of it was decidedly apparent. That such a sad and subdued face should urge others to "keep smiling" seemed to me the height of absurdity. We smile at absurd things as well as at bright and witty ones. And so we go through life—smiling when we are blue, smiling when we are gay. Happy, indeed, are we when we can smile at all times.

Many things happen in the course of my day's work that cause me to smile—sometimes I frown. I smile with satisfaction when my mail contains letters of comfort and good will, I try my best not to frown when the letters are of the "knocking" or fault-finding kind. Fortunately the expressions of good will so far exceed those of the fault-finding variety, that I am in no danger of acquiring anything like the forlorn look that was so indelibly stamped upon the face of the man with the "keep smiling" cards on his hat.

I find it quite difficult to keep smiling on all occasions. There are so many disconcerting events in one's life that the storm clouds are bound to arise at times and greatly disturb one's smile-producing poise. It seems to be rather absurd to be forever forcing ourselves to smile when there is a storm brewing within. For instance, at this very moment I am

occupying a desk in a comfortable hotel in Winston-Salem, N. C. Something has just happened—something that has greatly disturbed me. I arose this morning at six o'clock in order to take an early train for Roanoke, Va., where I am to spend Sunday and participate in the "Corner Stone Laying" of their new Church. I arrived at the station in time to take a hasty breakfast. A "red cap" had my bag. As I stepped out of the restaurant my train was announced. I hurried down a steep stairway, found the "red cap" with my bag directly in front of my train, as I supposed. I secured my bag, stepped on the train and in a few minutes we were off. Imagine my surprise when, a little later I handed my ticket to the conductor and was informed that I was on the wrong train. The train stopped and within a very short time I was walking along the tracks and found my way back to the hotel where I shall spend a few hours before I can continue my journey. I shall leave it to your own imagination as to whether I was smiling or not, immediately after I stepped off the train. Suffice it to say that I am smiling *now* while writing these observations.

It is hard to keep smiling when things go against me; when unjust criticisms of the Board, which I serve, are poured into my ears; when uninformed persons tell me how they would do if they were members of the Board; when men claim to have lost interest in the whole great and challenging work of Home Missions because the Board does not discontinue a certain mission, or perchance, a certain department or phase of its complex activities. Yes, it is hard to keep smiling under circumstances such as these. Especially when there is a lurking suspicion in one's mind that the critic, if he were fully informed of all the facts,

would in all likelihood do exactly what the Board has done, should the same responsibility be resting upon him.

It is hard to keep smiling when you are the Treasurer of such a Board—especially during the Summer when the bulk of our good people are enjoying their vacations, apparently free from all care. It is at that time that the Board's treasurer is at his "wits' end." Bills and demands are piling up on his desk and only a very few small checks are received to relieve his distress. *No vacation, free from care, for him!*

I am very thankful that the vacation season is over. From now on I can, at least, feel the relief of an increased income. I am hoping and praying that this year the apportionment will be taken quite seriously and a much larger percentage of it paid. Also that the tremendous pressure resting upon your Treasurer's shoulders may be lightened. It is no easy task to try to keep going the great program of the Church as repre-

sented by its Board on an inadequate income. The only real relief that can come into the Treasurer's life and keep him smiling is to be attained by the whole Church responding to his needs. Remember that the Treasurer does not create the needs. A mission is enrolled, usually at the earnest request of the Classis within whose bounds it is located. The Classis often reinforces its request by sending representatives to the Board meeting who make strong appeals in behalf of the new enterprise. It is often inferred in these appeals that if the Board fails to act favorably upon their overture, then the Board lacks vision and the whole work of the Classis will suffer. It is often very surprising to hear these appeals and then later on to hear the Board criticized on the floor of the same Classis because of its increasing budget. In such cases the Treasurer is the victim of circumstances over which he has no control and he finds it rather difficult to "keep smiling" all the time.

NOTES FROM OUR WINNEBAGO CONGREGATION

Rev. Theodore P. Bolliger, D.D.

OUR Winnebago Christians are making a fine record for faithfulness and perseverance. The members of the congregation diligently attend church, and hardly one absents himself from the Lord's Supper. They come distances of forty and even sixty miles; for the necessity of earning their daily bread, has forced them to scatter over a wide territory. To be sure, most of the Christian Winnebagoes live in the neighborhood of the chapel, eight miles from Black River Falls, where our Missionary Jacob Stucki for the last forty-three years has labored and prayed and, with the blessing of God, has gathered into the fold of Christ a goodly little flock.

On the Sundays when Rev. Stucki is absent from his pulpit, visiting other congregations and presenting for their consideration the cause of our Indians, his place is ably filled by Elder David Decorah, who was the first convert won by Rev. Mr. Stucki, twenty-eight years ago. Elder Decorah is a regular licentiate, and preaches to his tribesmen in an acceptable manner.

Still another part of the congregation attends services at Neillville, twenty-five miles away, where the Indian School is located. Here the services are conducted by Mr. Ben Stucki, who has served as the school's superintendent during the last eight years. About twenty-five of the older boys and girls have made a confession of faith in Christ and have been baptized during this period.

A third part of the congregation meets each Sunday at Greenwood, about forty miles from Black River Falls, in the home of John Stacy. This brother is an elder of the Winnebago congregation, and regularly conducts in his home a devotional service, reads a sermon, and watches over the Christian and non-Christian Indians alike. Rev. Stucki visits this little group as often as possible, preaches to them, administers the sacraments, and renders any needed pastoral services. The entire Indian community turns out for these occasions.

The folks make themselves very much at home in Elder Stacy's home, and ex-

pect to be suitably entertained and served. The Winnebagoes who are not Christians seem to think: If we are willing to taste of your spiritual food, it is only proper that you should satisfy our bodies with the more substantial things of earth. This is quite in accord with the ancient views of Winnebago hospitality. Guests may come at any time uninvited, stay an unlimited number of days, share in all the good things which their host possesses, and then wander on without the slightest feeling of obligation. The host dare not by slightest sign betray any irritation at the intrusion, or indicate a wish that his guests might hurry their departure; for, this would be a grave discourtesy.

By the frequent abuse of his hospitality, Elder Stacy is put to large expense, but he bears it with utmost good humor. Therefore, he has won the good will of the non-Christians to a remarkable extent and they are willing to say: He is still a regular, one-hundred percent Indian, even though he did become a Christian. Hence, a goodly number of Indians who are not yet Christians come to the services which he conducts. Through these various services which are conducted each Sunday, it is possible to reach from 45 to 65 souls with the Gospel message.

The berry crops were especially fine this past season. Blueberries, huckleberries, cranberries, all grew in great abundance. Every Indian, able and willing to work, had the opportunity to earn good money picking berries, and to lay something aside for the winter. But our missionary laments the fact that so many of the Indians have not yet mastered the art of using their earnings in an economical and judicious way. He declares: "It is quite unnecessary to preach to them from the verse, Take no thought for the morrow."

The special missionary services held by the congregation were a great success. Some of the Indians traveled sixty miles to attend. Some friends from neighboring congregations also came, so that the number of worshipers ran well over 150. The offering amounted to \$45. This was devoted to missions; not for the Indian mission, but for the missionary work of the entire Reformed Church.

The happiest occasions of the past months were the reception of three adults into the full membership of the congregation. After thorough preparation and instruction, an old woman, a young man and the wife of a deacon in the congregation, Mrs. Frank Standing Water, were received upon confession of their faith and baptism. Again was the prom-



HOME OF MISSIONARY STUCKI, BLACK RIVER FALLS, WISCONSIN

ise of God fulfilled: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I send it."

Visitors to the Black River Falls mission station during the past week, have remarked on the greatly improved appearance of the entire plant. The home of Missionary Jacob Stucki has been repaired and painted. The mission

buildings now look very inviting and attractive among the jackpines and scrub oaks.

The words and prayer with which Rev. Stucki closed his last report to the Board, ought to become the prayer of the entire Church: "May the Lord bless His work among His people, to the glory of His holy name."

REPORT OF THE STANDING COMMITTEE ON HOME MISSIONS OF THE EASTERN SYNOD

To the Reverend Eastern Synod:

Dear Brethren:—

From the annual report of the Board of Home Missions, and other available material, which have been examined by our Committee, we note the following items, which seem worthy of emphasis:—

1. The realignment of the various Departments of the Board, looking toward economy and efficiency in administration. Attention is especially called to the creation of the Department of Country Life; and the office of Field Secretary, the incumbent of which is expected to interpret the work of the Board of the Church at large, with the hope of "enlisting the practical co-operation of individuals, congregations and societies in the moral and financial support of the work."

2. The fact that during the past year, the one thousandth Church-building Fund was enrolled. The number to this date is 1016, representing a total value of over \$700,000—a splendid achievement covering a period of forty years.

3. That September 28th of this year marked the 100th Anniversary of the organization of the work of Home Missions in our Church.

4. The discontinuance of the Bohemian work in Chicago; the suspension of the Jewish work in Brooklyn; and the sale of the Reformed Hospice (The Hudson House), at 107 E. 34th Street, New York City.

5. That, although the budget of the Board, as approved by the General Synod, has not been raised in full, thereby causing a curtailment of the work contemplated, and in much already in exist-

tence, the general receipts of the Board have shown an increase of more than \$27,000 over those of the preceding year.

We recommend:

1. That pastors and congregations make a study of the entire report of this Board.

2. That, in view of the increased responsibilities which have been placed upon the Board—notably the item of \$20,000 which General Synod directed the Home Board to pay Catawba College each year for a period of three years—pastors and congregations put forth an increased effort to raise the full Apportionment.

3. That the members of our congregations be acquainted with the fact that the Home Board issues bonds of various denominations, for large or small investors, at 5% interest. Persons purchasing these bonds will find a safe investment, and at the same time help the Board to finance its work more congenially and economically.

4. That Classes and congregations be asked to celebrate in a suitable manner the 100th Anniversary of the Board of Home Missions; and that the congregations, as a special expression of gratitude make an offering of at least one dollar per member, the same representing a penny for each year that the Board has been in existence.

5. That, with regard to the appeal that has come to the Synod for the support of a teacher in the academy at Bowling Green, Ky., we reiterate the action of General Synod, commending this insti-

(Continued on Page 562)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, *Executive Secretary*

WHAT HAPPENED IN DETROIT

THE American Federation of Labor was holding its Forty-Sixth Annual Convention in Detroit. For several years the Social Service Commission of the Federal Council of Churches had arranged for denominational social service secretaries and outstanding labor churchmen to speak in the pulpits of the churches of the convention city, on the Sunday when the American Federation of Labor was in annual session, to present the spiritual and social aims of labor, emphasizing the ideals which labor holds in common with the church, in order to create better understanding and good will. Preliminary plans had been made, in co-operation with the Detroit Council of Churches, to follow this custom there on Sunday, October 10, of this year. The plan had met with general interest and approval on the part of representative preachers of the several denominations of Detroit, many of whom requested speakers. The Y. M. C. A. had, on its own initiative, extended an invitation to Mr. William Green, president of the American Federation of Labor, to address a meeting under its auspices on the afternoon of October 10.

Detroit is an intense non-union city and the coming of the American Federation of Labor Convention there was deeply resented by employers' organizations. The Detroit *Saturday Night* launched a bitter attack in its issue of July 31, and in its issue of September 18 said that Detroit has become the wonder city it is in population and wealth largely because it has been able to avoid union control. *The Detroitier*, the organ of the Board of Commerce, published an open letter on September 27, "to Detroit Churchmen" in which a list of the denominational social service secretaries, and labor leaders, who were to have spoken in the churches, was published,

and stated that these men "are admittedly attacking our government and our American plan of employment."

The most significant incident in this affair was the cancellation by the board of directors of the Y. M. C. A. of the invitation of Mr. Green. The president of the board, Mr. Charles B. VanDusen, frankly stated that the action of the board was taken because Mr. Green's appearance might affect unfavorably the Association's campaign for a \$5,000,000.00 building project. Naturally this was considered by the American Federation of Labor as an affront to their president, who had not sought an invitation in the first instance. Meanwhile, it was learned that the ministers of the city had received many letters and much pressure was brought to bear upon them to prevent the carrying out of the proposed Sunday program.

Seventeen Sunday appointments for speakers in the Protestant churches were carried through, including eight Christian labor leaders whose addresses, it was reported, were pitched on a high plane and belied the fears that had been felt by many concerning them. At the same time Rev. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, gave the sermon at Mass in a large Catholic Church and took a pronounced stand in harmony with the Protestant groups; and Rabbi Leo Franklin spoke on the subject of "The Freedom of the Pulpit" in the leading synagogue, and protested against any effort to intimidate the pulpit.

As was to be expected, a storm of denunciation of the Y. M. C. A. and the churches of Detroit broke out on the floor of the American Federation of Labor convention in consequence of the incidents related. The demonstration was unprecedented in the history of the

Federation. The Industrial Secretary of the Federal Council was granted the floor of the convention, and explained the sympathy of the great Christian forces of the country with labor as expressed officially in the Social Ideals which have been adopted by the Federal Council and the leading denominations of the country. Through the activities of representatives of the Federal Council he was able to announce that a protest meeting would be held in one of the large churches of the city, at the time the Y. M. C. A. meeting had been scheduled for and publicly invited Mr. Green to address it.

The Sunday afternoon meeting was held, and it will be remembered for its dignity and the spiritual power it expressed. President Green said that he had no bitterness in his heart, spoke in appreciation of the Federal Council of Churches, and dwelt upon the spiritual, humane aims of labor. Dr. Tippy, Secretary of the Commission on the Church and Social Service of the Federal Council, finely and forcibly interpreted the mind of the co-operating denominations when in the course of his address he said:

"The independence of the pulpit is its most vital possession. It is absolutely essential to the influence of the church upon public opinion, especially in an age which tends to discount spiritual values. Laymen are or should be concerned to maintain this freedom, even to the point of controversy on occasion, as my own church in Cleveland used to do. If the men of the churches will resolutely do this as a matter of principle, even though at times they differ radically with what is said or done by their pastors, they will do religion the greatest service. I know of no better way to secure from pastors a sensitive consideration for the rights of the pew.

"The churches cannot rightfully be said to be partisan, but they are manifestly sympathetic to labor. Not only the Federal Council, but all but a half dozen of its twenty-eight affiliated denominations, have issued formal statements affirming labor's right to collective action through representatives of their own choosing. Their highest Assemblies have stood for the eight-hour day, the highest

wage that can be paid, one day of rest in seven, the prohibition of child labor and protection against occupational diseases, accident and unemployment.

"Why is this? My only answer is that it is the loyal and inevitable expression by the modern church of that which led Christ to turn to the multitudes, and to become the passionate advocate of their welfare. That must always be the chief duty of the Church. The labor movement is the self-conscious organized expression of the workers' struggle for their own welfare and for the public welfare. It is sometimes compromised by lower motives and evil practices, but this is true of every organization, even the church. What the workers do for themselves is more significant, not only to themselves but also to social welfare, than what is done for them. It is impossible for the church to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized labor. In fighting for the better life for the masses of the people, the churches find themselves touching elbows with labor, as also with social workers and the various organizations of women. They have become comrades in the struggle for human life. The church has a right to expect approval in principle of this policy by employers. As a matter of fact, instead of fighting necessary changes and protective legislation, their research and their organization should collaborate with labor and the church. That is the next step, which will sooner or later be taken, and which the American Federation of Labor is now inviting employers to take."

Commenting upon these incidents the *New York World*, of October 7, said:

"No one believes that men of the type of William Green would violate the proprieties in a church. His presence in the pulpit at the Cathedral of St. John the Divine did not contaminate that edifice. He represents a very important element in life—the men who work for other men. It is not easy to understand why these men—brothers of the common herd that Christ chose for His disciples should be driven out of the churches dedicated to Christ. If there is any reason other than

that advanced by the Y. M. C. A. of Detroit, it ought to be given; for if that is the only reason it is altogether low and contemptible. Some time when the discussion of why laboring men are not attending church as they once did is re-

newed, some one will refer to the expulsion of their representatives from the churches and the Y. M. C. A. of Detroit on the ground that their presence would interfere with the raising of a five-million dollar building fund."

BUSINESS AND THE CHURCH

UNDER the above title the Century Company, New York, has recently issued a book, edited by Jerome Davis, head of the Department of Social Service of Yale University. This is a compilation of sermons by business men—some of the most prominent business leaders in the United States, among whom are Henry Ford, Roger Babson, John D. Rockefeller, Jr., Whiting Williams, Henry Dennison, E. A. Filene and Arthur Nash. It also has chapters contributed by such labor leaders as William Green, president of the American Federation of Labor, and Albert Coyle, editor of the *Journal of the Brotherhood of Locomotive Engineers*. Twenty-one outstanding leaders were selected to write these articles and "give the heart of the philosophy and practice which they had worked out in the give-and-take of community life," according to the Introduction. These contributions represent a wide variety of opinion, but they express a consensus of opinion in favor of "the supremacy of the human side of business."

What can the church do for business and labor? What can business and labor do for the church? What can the church, business and labor do for one another, all working together? The editor thinks that conditions have never before been so favorable for bridging the gulf between the church and business, and believes that such a book, if widely

read by the ministers and business men of America, should do much toward Christianizing business, and bringing about a better relationship between employers and workers, and between both and the church. Mr. Babson and others have suggested that it would be especially valuable for churches to use this volume as a basis for discussion in business men's classes, and a certain amount of money has been devoted for the purpose of stimulating such use of it. Perhaps men's Bible classes and clubs might provide copies for circulation among their members to be read in preparation for a discussion period upon the subjects considered in the volume. "Hundreds of business men will find in these lay sermons more stimulus for the perplexing tasks of the world than a great deal of generalized beauty regarding love, justice and mercy." Such subjects are discussed as "Social Justice and Christian Idealism;" "Do Praying Fathers Have Preying Sons?" "Representation in Industry;" "What the Minister Can Do With Labor;" "One Experiment in Industrial Democracy;" "What Facts Should the Church Know About Industry?" The concluding article is contributed by the editor on "What the Church Expects of the Business Men."

Leaflets describing the book can be secured, and one free copy of the book will be given a minister who orders five copies. The book is 8 vo. of 383 pages and the price is \$2.50.

I have been a subscriber for many years and feel that every member of the Woman's Missionary Society ought to be a subscriber to the "Outlook of Missions."

MRS. JAMES MARTIN, *Waukesha, Wis.*

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

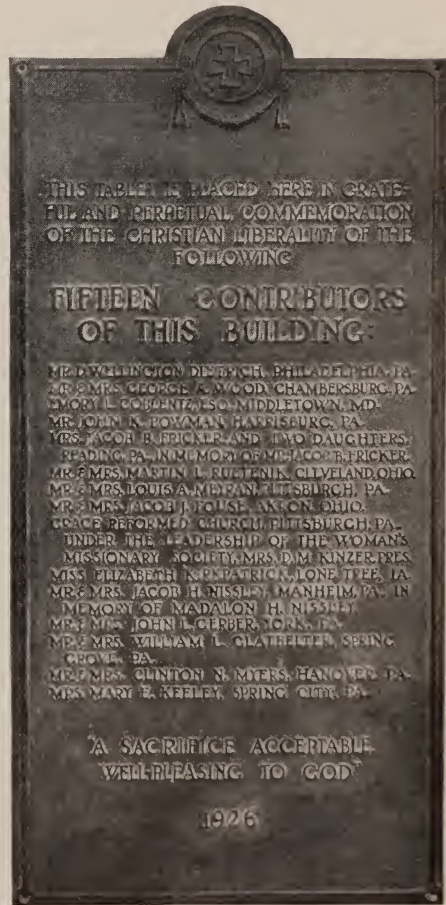
Lead on, O cross of martyr faith, with thee is victory;
Shine forth, O stars and reddening dawn, the full day yet shall be,
On earth His Kingdom cometh, and with joy our eyes shall see,
Our God is marching on.

THE NEW NORTH JAPAN COLLEGE BUILDING

THE crowning glory of the Fortieth Anniversary of North Japan College was the dedication of the new building that adorns the cover page of our December number. There was great interest manifested on the part of all present. Speakers of national fame took part in the services. Among them were the Presidents of the leading Imperial Universities, as well as Drs. Hoy, Oshikawa, Schneder and Creitz of our own Church.

The most impressive service was that held on Sunday, October 16th, in the Seminary Chapel, with an eloquent sermon by Dr. Creitz, President of the Board of Foreign Missions, on the theme, "Making All Things New," and the baptism of seven students and two professors. In the afternoon there were three strong addresses on Christian Education, and in the evening, at the consecration meeting, a consecration to the future mission of North Japan College, with powerful appeals made by Rev. K. Kodaira, of Kanda Church, Tokyo, Dr. Hoy and Rev. Yoshida, who has spent over forty years in preaching the Gospel.

The new college building was thrown open to thousands of visitors on Monday, and the college boys had made great preparations for their entertainment. Memorable indeed were these anniversary days, and now all are looking forward with high resolve to a future still greater than the past, and fraught with that Spirit of God which will at last make all things new.



TABLET IN NEW NORTH JAPAN COLLEGE BUILDING

OUR MISSIONARIES AND THE BANDITS

WHAT kind of an impression has the capture of our dear missionaries, Miss Weil and Mr. Beck, by bandits, left upon the minds and hearts of the pastors and members of our Church? Will we permit them to suffer in silence the torture of those seventeen days and stand by, and do nothing to change the situation in which the China Mission finds itself, as also the Board of Foreign Missions? Alas, there are people who even try to minimize the agonies endured by our captured missionaries by matching the Chinese banditry with the hide-and-peek banditry in the United States.

Strange, is it not, that the things done on the foreign field or the pleas made for funds to carry on the work of ameliorating the poverty in body, soul and spirit of our brethren in China, should always be seized upon as an excuse for not extending help, by telling us that these same conditions exist in the homeland? Let us thank God, if they do exist, that they are on a very small scale.

Now let us read what Mr. Beck has to say in the letter written under the shadow of the bandit camp, and Mr. Heffelfinger who tells about the amount of ransom paid, and then the fine note of sympathy Mr. Gwoh sounds.

Oh, ye pastors and members of the Reformed Church, how long shall the Lord call, and we not answer? How long shall the missionaries plead for help, and we silence them by living on in ease and luxury? We do well to tremble for our own safety, in the presence of a need that we are able but unwilling to provide, and for which the Lord is waiting to bestow His blessing.

Ma-I-Foo, October 10, 1926. Sunday. Within the vicinity of Hsing Lung Kai where Rev. J. G. Rupp and party were attacked.

Dear Dr. Bartholomew:

Though I did not get a letter written to you from the bandit retreat, I shall write you a chit while we are still within

the vicinity. Last night after the evening meal, we three captives were having evening prayers when a runner came in and we were ordered to pack our things to move. It proved a favorable move, for after a stiff two hours' mountain scramble, we were corralled in a cove along the river while our guide went ahead. He soon returned with Rev. Lee and a local official. Thus we came to freedom after seventeen days in captivity. At daybreak we came to this place, breakfasted and after a Christian service, rested for the day. Tomorrow at daybreak we shall start for Shenchow. There is a company of soldiers here to escort us to Shenchow.

Our experiences in the camp were typical of such kidnappings of foreigners by the Chinese. While subjected to intimidations, we were well cared for insofar as circumstances permitted. We have come out of the affair little worse except for the loss of worldly goods. In some ways our experience and spiritual life have certainly been enriched. The spirit of the Master, and the force of His teachings, have been made very real to us. While we were not unwilling to suffer in the footsteps of Our Master, yet we rejoice that funds were provided for our redemption. We trust that our service in life may be blessed as would have been a service in death had it been required.

It has been amply proven that we were mistaken in taking the chances we did. While we were able to treat amicably with some bandits enroute, it was a different and unscrupulous lot into whose hands we fell when we were less than a mile from the military escort that we were attempting to overtake.

Miss Weil and Miss Koebbe were very brave and cheerful through the experience. On their account particularly, I was glad that the affair was not prolonged. We are grateful both to our Heavenly Father and to our friends who were tireless in their efforts to effect our release.

Most cordially yours,

KARL H. BECK.

NOTE—This letter was sent by Mr. Beck to his brother, Rev. Edwin A. Beck, who, with Rev. J. W. Owen, had gone to secure the release of the missionaries, with the request that he forward the same to Dr. Bartholomew, as he had no envelopes.

Shenchowfu, Hunan, China.
October 23, 1926.

Dear Dr. Bartholomew:

Perhaps by the time you receive my letter you will have learned that our people have been released and they have returned to Shenchow. I do not think there was ever a happier bunch of missionaries in China than we were when these people arrived here. Every one is congratulating us because we were so fortunate in being able to release them with a very small ransom. A few days after their capture we were told that we would indeed have to pay some tens of thousands of dollars to get them out. The total amount of money that I paid as treasurer to ransom the three people was \$4,273.02. The Evangelical Mission have paid to me their share which amounts to one-third of the total paid out. We are indeed happy that we had to pay so little. On the other hand we feel sorry that it is an outlay of money for which no one had planned. Some of our people lost heavily. The station lost a thousand silver dollars, individuals lost amounts of silver varying from a few dollars to almost a hundred dollars. Our Chinese evangelist lost everything including some clothing he was wearing on his back. Much of his children's clothing was taken and about all of their bedding. The Chinese doctor of the Evangelical Church lost everything, even the shoes he was wearing. What the bandits did not want they destroyed.

CLARENCE E. HEFFELFINGER.

International House, Riverside Drive,
New York, N. Y.,
October 10, 1926.

Dr. A. R. Bartholomew,
Philadelphia, Pa.

Dear Dr. Bartholomew:

This is to express my deep sorrow for the distress which has recently befallen

to Miss Weil and Mr. Beck in Hunan. Ever since I learned of the unhappy news, I have been anxiously expecting reports of release; but in the absence of such in the press I understand that they are still in the hands of the outlaws. Words fail to describe the shame and agony one feels at such outrages, which still prevail over a considerable part of the country after fifteen years of regeneration, and the only hope one can entertain is that some decisive victory will emerge out of the present civil war so that an effective stop to these can be put within the shortest period of time. In my native province of Szechuen, West China, the people are gradually organizing themselves for the sake of self-protection; every family of \$400.00 worth of property is required to provide itself with a rifle, so a friend wrote me recently, not only to get rid of the bandits but also to put a stop to the endless exactions of the military bands, which are in certain respects worse than the bandits. Thus the people are rising to their own; but, in view of the slowness and the possible excessive loss of life and property of such development, one cannot but pray to the Almighty that China be spared of such necessity.

Meanwhile, it is with humility and gratitude that I learn of the fate of Miss Weil and Mr. Beck. Being born in China, we are the right ones to suffer such casualties before we remove the possibilities of their occurrence; but our missionary friends are no heirs to such fate. We have no earthly claim for their service in the first place, much less have we any claim to have them suffer these uncertainties with us. Therefore, such demonstrations of what it may sometimes mean for them and others exposed to the same danger to be missionaries in the interior, cannot but command my respect for the spirit of sacrifice and love back of their resolution to live under such uncertainties instead of remaining in their country of safety and peace.

Assuring you again of my sympathy and gratitude and also of my earnest prayer for the early release of Miss Weil and Mr. Beck, I remain,

Yours very sincerely,

FRANKLIN T. GWOH.

THE JUBILEE ANNIVERSARY

THE brightest chapter in the history of the Reformed Church is her Foreign Mission work during the last fifty years. In 1927 it will be fifty years since the Board of Foreign Missions, at the instance of Dr. Thomas G. Apple, issued the first call to three young men, urging upon them the importance of undertaking the work of establishing a Mission in Japan. For reasons best known to the members at that time, no immediate appointment was made.

The most unique anniversary ever observed in our denomination will be celebrated on February 13th, 1927, in connection with Foreign Mission Day. It is the twenty-fifth anniversary of Rev. Dr. Allen R. Bartholomew, as Secretary of our Board of Foreign Missions. It is the fiftieth anniversary of his ordination into the Gospel ministry. He has served forty years as a member of the Board of Foreign Missions. In order to make this a historic day in the annals of Missions, the season from January 9th to February 13th has been set aside for a faithful study of our Foreign Mission fields and a season of steadfast prayer for a sympathetic support of our missionaries, especially for those who have been lately in such great distress in China.

Since Dr. Bartholomew is also President of General Synod and the first one to preside as head of the Executive Committee which General Synod constituted, we may look upon him as a Pastor-at-large, and thus in the Providence of God it seems most fitting to observe such an anniversary. Our ministers and congregations recognize the importance, and have experienced the joy which Jubilee Anniversaries afford in local congregations in recognition of continued faithful service.

Now we wish to observe an anniversary such as has never before been made possible in the history of the Reformed Church. God has prospered our servant and upheld him against the evil forces while wrestling with many grave problems in non-Christian lands during a quarter of a century. The blessings

which have been so abundantly bestowed upon our missionary activities during these years assure us that our servant is God's anointed.

Fifty years ago when our Board of Foreign Missions invited the first candidates to enter Japan as our missionaries God also called his servant into the holy ministry. He was destined to become the champion of this great cause and help to care for the lonely servants, as they were going over the rugged paths through valleys and mountains into the villages, towns and cities of benighted nations seeking the lost one with a true shepherd's devotion. When the shepherds became exhausted and fell or when the enemy struck them down our faithful servant under the guidance of God always found someone to take up their staff and follow the Saviour's footsteps.

This Fall our institutions at Sendai, Japan, are celebrating their fortieth anniversary. It is forty years since Dr. Bartholomew became a member of our Board of Foreign Missions, and thus it behooves us to say that practically our whole missionary work, as it is now constituted in Japan, China and Mesopotamia, may be summed up in the life of our faithful servant.

We have at the present time, 116 missionaries and 377 native workers in the fields of Japan, China and Mesopotamia. In Japan, we have 42 organized congregations of which 9 are self-supporting. In addition to these congregations there are 73 preaching places. In China, there are not as yet any self-supporting congregations, but in more than 25 communities we have regular preaching services and quite a number of day schools and permanent chapels. In Mesopotamia we have already a very flourishing school, besides an inviting evangelistic field. The property of our Missions is valued at above \$2,000,000. Our deficit on June 30th, 1926, at the end of the Classical year was \$239,624.88. The Board had to borrow for the present Classical year to provide for the lean months at least \$150,000.

The two million dollar valuation of our

mission properties; the three thousand pupils and students in our mission schools and colleges, in Japan, China and Mesopotamia; the two hundred native preachers and teachers with the additional large force of Bible women and native workers and the benign ministry of physicians and nurses, give us some conception of the influence these followers of Christ wield in the midst of the non-Christian nations. And when we add the 116 missionaries with their families to all these workers it must make us conscious of the large support that is needed for the maintenance of our Missions. However, it is very difficult for us to conceive the mighty influence our mission schools, colleges, evangelistic work and hospitals will wield down through the ages when the superstructure will be put upon the foundations which are now being laid for the future Christian civilizations in the non-Christian lands where our missionary operations are now going on.

To visualize our work and show the influence it is wielding let us cite one example. While on our visit to Japan the last time we came to a town called Ichinohe, with eight thousand inhabitants. Mr. Hanyu, our native evangelist, had opened up new work for a year. He had already five converts and a Sunday School of 130 children. The Mayor called on us to tell of the importance for having a Church in this town. He told us that he was not a Christian but that he was a believer in Hanyu. He stated further that there were many temples in this town but Hanyu had already more influence amongst the people than all the temples put together.

It is well known to our ministry and prominent laity that the Reformed Church is facing a most difficult situation at this moment in her Foreign Mission work. A few years ago the Board of Foreign Missions had planned its budget and thought everything was running smoothly when we were appraised in the middle of the year of the fact that the exchange in China had run off so much that our money had only half its value. This caused a distinct loss of \$30,000 for the Board on a single item that year.

It is also known that the Middle School buildings and dormitories of North Japan College were totally destroyed by fire. This was a loss of \$100,000. It happened when everything was still on a pre-war basis in Japan and our buildings had been insured on that basis. But they had to be erected on the inflated prices after the war. This explains the heavy loss, and a circumstance which could not be foreseen.

We could mention one thing after another, which proved a catastrophe to our Missions during the last seven years, involving the work in losses which could not be anticipated or controlled humanly speaking. Our missionaries in China at this time are in great distress, and no one can foretell what the future has in store for us. But one thing we know and that is we must follow the dear Saviour's example and set our faces toward Jerusalem, no matter how great the sacrifices.

General Synod, therefore, has instructed the Board of Foreign Missions to arrange for the observance of the Jubilee Anniversary in connection with Foreign Mission Day, February 13th, 1927, including the Jubilee Thank-Offering. This is the action of General Synod adopted by a unanimous rising vote, viz:

"Since Dr. Bartholomew has been Secretary of the Board for twenty-five years, and a member of the Board for forty years, and since our Church will soon complete fifty years of Foreign Missionary activity, General Synod request the Synods, Classes and congregations to arrange for a fitting observance of these important events in February, 1927, and lay upon God's altar an appropriately large offering in order to relieve the Board of all deficits."

All the District Synods throughout our denomination have unanimously and most heartily endorsed this action at their Fall meetings. The Board of Foreign Missions through its Special Committee and Field Secretaries has secured co-operative committees in all the Classes. These Classical Committees are arranging for a proper observance of this Anniversary Service in every congregation through Congregational Committees, consisting mostly of one layman and two

women. The Board of Foreign Missions will provide a folder for every family, giving a brief outline of our foreign missionary work. It will also provide 400,000 envelopes upon which the names of the members of the whole denomination shall be inscribed. The Congregational Committee will distribute these folders and envelopes during the first week in January.

Our great Foreign Mission work appeals to every member of the Church for at least *One Dollar*, as a special gift to this great cause for which our missionaries are sacrificing so much; indeed, some have already followed the Saviour's example, and laid down their lives for the salvation of many souls. We ask our ministers and laity to unite with us and repeat daily the following Scripture, in order that we may be of one heart and

mind, viz., Isaiah 50:7—"For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Romans 8:28, 32—"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Dr. Noss's favorite verse, Matthew 6:33—"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," and Dr. Hoy's favorite verse, Psalm 24:1—"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."

JACOB G. RUPP, *Chairman*.

THESE PLANS WORK

By *A. V. Casselman*

ALL of us are interested in methods of missionary work which have been successfully planned and used by other people. In this little article the Department of Missionary Education wants to pass on three distinct methods of Mission Study which have been used in three centers of missionary activity in the Reformed Church, with the hope that they may prove of value to others interested in securing workable plans.

School of Missions, Allentown, Pa.

The first one of them is described by the title page of its printed program: "School of Missions, under the auspices of the Allentown Federation of Churches and the Woman's Church and Missionary Federation." This School was held in St. Paul's Lutheran Church on October 17th to 22nd. The program was as follows: Sunday afternoon, October 17th, a mass meeting with addresses by the teachers and leaders of the classes, setting forth the program and purpose of their class.

The daily program was carried out each evening of the week beginning Monday evening and closing Friday evening. From 7.30 to 7.45 there was a devotional

service led by one of the ministers of the city on the general subject of stewardship. From 7.45 to 8.30 the School was divided into three groups: a Foreign Mission group; a Home Mission group, and a group for leaders and teachers in the elementary division. Group One was taught by Dr. A. V. Casselman, Secretary of the Department of Missionary Education, using the text-book, "The Moslem Faces the Future." Group Two was taught by Miss Carrie M. Kerschner, Executive Secretary of the Woman's Missionary Society, using the text-book, "Our Temple Hills." Group Three was taught by Miss Elizabeth Harris, Secretary of Elementary Work of the Missionary Education Movement. From 8.35 to 9.20, Group One continued its study of "The Moslem Faces the Future." Group Two took up the study of the text-book, "Moslem Women," taught by Miss Mabel Heberling, Secretary of Literature, Evangelical Church. Group Three was made up of a class for leaders of Junior and Intermediate groups and was taught by Miss Harris. From 9.25 to 9.35, there was a general assembly and closing service.

The registration for the entire course of the School was one dollar; single night registration, twenty-five cents. The School was a decided success and this method of conducting an interdenominational School in large or small communities is commended.

School of Religion, Bethlehem, Pa.

The second school is "The School of Religion of the Reformed Churches of Bethlehem," which was conducted under the auspices of all the Reformed Churches of Bethlehem. This is the third successive year for this School. The sessions were held in Christ Reformed Church on five successive Thursday evenings, beginning on October 21st and ending on November 18th, from 7.45 to 9.30 o'clock each evening. There were three periods: an opening devotional service of fifteen minutes from 7.45 to 8.00, a class period from 8.00 to 8.50, and an assembly period from 8.50 to 9.30.

The Faculty consisted of President George W. Richards, D. D., of the Theological Seminary of the Reformed Church, Lancaster, Pa.; Dr. A. V. Casselman, Secretary of the Department of Missionary Education and Rev. Alfred N. Sayres, pastor of St. John's Reformed Church, Lansdale, Pa.

Three courses were offered: First: Dr. Richards delivered a course of five lectures on "How Our Churches Came to Be and What They Are," in which he sketched the background and gave an estimate of the distinctive contribution of five of the well-known Protestant denominations. Second: Dr. Casselman gave a course on "The Moslem World," embodying much material gathered from his recent visit to Mesopotamia. Third: Rev. Mr. Sayres gave a course especially designed to meet the needs and problems of young people.

The speakers at the assembly period with which the School closed were Prof. Paul L. Gerhard, Sendai, Japan; Mr. Ralph S. Adams, Superintendent of the Department of Country Life of the Reformed Church; Dr. Paul S. Leinbach, Editor of the *Reformed Church Messenger*; Dr. William E. Lampe, Secretary of the Executive Committee of the Gen-

eral Synod of the Reformed Church; Dr. William F. Curtis, President of Cedar Crest College.

The opening devotional services were conducted by the pastors of the Reformed Churches of Bethlehem.

A registration fee of fifty cents was required of all who attended the sessions of the School and committees were appointed from each congregation to receive these registrations.

The School this year was more popular and successful than ever. It was a fine thing to see the large Sunday School room of Christ Church filled to capacity every Thursday evening by these earnest pupils from all of the Reformed Churches of Bethlehem. The average attendance was about two hundred.

*Wednesday Evening Study Class,
Reading, Pa.*

At the invitation of the Missionary and Stewardship Committee of St. Paul's congregation, Reading, Pa., the Secretary of the Department of Missionary Education, who has supplied the pulpit of St. Paul's during the absence of the pastor, Dr. Creitz, on his visit to the mission field, was asked to organize the Wednesday evening mid-week service into a Mission Study class. This was done with very marked success.

It was decided that the Wednesday evenings from mid-October to the Christmas season should be given over to a study of "The Moslem World" as it is presented in the text-book, "The Moslem Faces the Future." Fifteen minutes of the time allotted for the class were given over to a devotional service. After this, forty-five minutes were used in the class work, during which there was opportunity given for free discussion of the topic under consideration. Then fifteen minutes were given to some pictures from our Mesopotamia Mission in Baghdad, after which there was a closing devotional service. One of the members of the class volunteered to defray all of the expenses connected with the class and the securing of the pictures. Some of the members thought that they should have an opportunity for giving an offering, so every evening an opportunity was given

anyone who desired to do so to give a free-will offering as they passed out of the meeting. This offering will be used for supplying Dr. and Mrs. Staudt with some things to assist them in their social work amongst the boys and girls of Baghdad.

According to the testimony of the members of the class and the Missionary and Stewardship Committee, the sessions proved to be some of the most interesting and profitable mid-week services ever held in the church. The attendance has

been splendid from the beginning and has been maintained throughout the entire course. General regret was expressed at the closing service that the class could not have been continued further.

These three widely divergent methods, one for the city, one for the denomination, and one for a congregation, are commended to the careful consideration of those who are planning a study of "The Moslem World" during the opening months of the coming year.

"WHILE THE DAY LASTS"

By Jesse R. Wilson

Mr. Wilson has recently become Associate General Secretary of the Student Volunteer Movement. For the past five years he has been doing evangelistic work in Japan under the American Baptist Foreign Missionary Society.

WHILE the day lasts! It doesn't last long for anybody. It is specially short for the Student Volunteer considering the task to which under the will of God he has set himself—the great task of making known to men everywhere the incomparable love of God.

It wasn't long for Ion Keith-Falconer, with only six months in Arabia. It wasn't long for Dr. Eleanor Chestnut who, tearing strips from her dress to bandage a wound in the forehead of a boy, laid down her life in China at the hands of an angry mob. It was only a little while for Warner Lentz who died en route to his field of service among the Moslems. It was only a few years for Max Chaplin, the news of whose death in China has come through only recently.

But after all it was long enough, perhaps, for all of these, for the worth of a day is not measured by minutes and hours but by ideals, purposes, and passions. A friend writes of Max Chaplin, "That's tragic." No, it is not tragic. A tragedy is enacted when one sins against light, against his better self, whether it be in a classical Grecian play or in twentieth century life. Max was not sinning against the light when he fell; he was walking in the light—the light of love, and he didn't die, for Raymond Lull was right when he said that he who lives by that light can never die.

The night cometh for all, but whether it brings regrets will depend on what we do and how we live "while the day lasts." William Carey's day was a long one; so was Robert Morrison's and Robert Moffat's and David Livingstone's. A friend of mine, Miss Lavina Mead, has just finished over thirty years in Japan. The worth of such days, however, rests not in length, but in the quality of loyalty and love and urgency with which they were lived.

While the day lasts, then, whether it be long or short, for the Volunteer it must be loyal—loyal to an ideal, and loyal to a Personality. A Volunteer, as we use the term, is one who has declared his purpose, if God permits, to become a foreign missionary. By this declaration he has accepted as his ideal the coming of God's Kingdom of love to hearts and minds and wills everywhere.

To this end he works and prays even before he sails. For this end he hastens on with all urgency to some field where God may lead. And if, by some restraint or constraint, he is kept at tasks here, he does not, if he is a real Volunteer, lose his ideal, but cherishes it all the more, seeking out ways whereby he can extend his influence around the world in the name of the Master.

Preparing, sailing, living in "free air to windward" in some far-away place, or

holding stakes tight at home that cords may extend farther abroad, the real Student Volunteer is loyal to his ideal of the Kingdom of God among men. But more and better than this, he is loyal to the Master. It is not so much his ideal that drives him on and holds him true as it is his Lord. It is not a proposition so much as a personality. It is not in the light of a theory that he lives, but in the light of a life—the Life.

It is this *loyalty to Him* that keeps a Volunteer obedient. In the first place it sets him at his great task. The reason for one's doing foreign mission work against which there can never be any argument is one's own inner conviction that he is obeying Christ's individual, personal will. The challenge of a need may at times fail to stir our hearts. The romance of it all may fade. The heroic and the spectacular may disappear altogether leaving only difficult tasks waiting for strong hearts and brave. Even the grateful response of simple lives, that pearl of rare value rewarding all our efforts, may at times give way to coldness and cursing. This is not unknown on the mission field in times of international crisis. But fade what will, Christ's simple command "Go," made personal for chosen ones, holds, and loyalty to Him keeps them at their tasks. No one has any business on the mission field apart from the quiet conviction that he is there in obedience to the will of the Master. And no one will stay there in these days apart from this sense of commission resting on simple obedience and loyalty to Him.

This same loyalty that produces obedience develops faith, also, and courage which is akin to faith. Courage and faith mean persistency in overcoming obstacles that may be in our way. Loyalty to Him as He leads us on will allow us to stop at no closed doors which He has not closed. No hardships will restrain us that He bids us bear. Unlike the foxes with holes and the birds of the heaven with nests, we may be at times like the Son of Man with no place for our heads, but in loyalty we seek to follow Him whithersoever He goeth. We may go at times with sealed orders, but we are not trusting orders, we are trusting Him and loyalty leads us on.

Napoleon's soldiers said if Napoleon told them to go to the moon, they would start and Napoleon would find the way. With far more justification, we can say this of Christ. An old negro, whose master chided him with being fool enough to try to jump through a stone wall if the Lord should tell him to do so, replied that if the Lord should tell him to do this it would be his place to jump and the Lord's place to get him through.

But loyalty even to a personality is not enough for Volunteers. There must be *love*—love for this Personality, this wonderful Leader of ours. The story is told how a number of years ago a middle western university had a football game scheduled with a big eastern school for the first time and very naturally wanted to win. For the sake of this game the much loved coach sent out a telegram to men who had played under him in former years to come back. Every one knew what he wanted. The man who tells the story says, "When I got my telegram signed by the big coach I didn't see how I could go. I was no longer a college student, but a busy business man. But when I thought, I put business aside, packed my suitcase, and went. When I arrived at the school I scraped up some old football clothes and got out on the athletic field that afternoon preceding the day of the big game to do my part in putting real spirit into the hearts and minds and very muscles of the men who were to play that most important game. And to my surprise I found I was the one hundred and ninth man who had responded to the simple telegram."

When I heard that story I said: I wonder why those men went back? Was it because they were loyal to their Alma Mater? Was it because they liked football? But I was convinced that these were not the real reasons. They went back because they loved the Big Coach. He had been real to them—their friend, their leader. They did not think of him in terms of the university or in terms of athletics, but in terms of personality, of friendship. They loved him, and when the Big Coach needed them they were willing to respond.

Even so must we love the Master. Even so we *will* love Him if we reflect

on how much He has done for us, on the wonder and richness, beauty and glory of our lives because of Him.

Then there must be a *love for people*—warm, tender, patient, and often vicarious love. And how hard it is for our selfish selves to love—how impossible unless we catch His spirit. This love is not patronage. Any one with treasures—even spiritual treasures—can patronize people. But people don't want patronage. They want respect, admiration, confidence, friendship, fellowship. These things can come toward all kinds of people only from a heart of love. But given such a heart, how easily they come. How much we see to love in all, in any individual, if we look with the eyes of love. I remember soon after we reached Tokyo some years ago a young Japanese student was presented to us. He didn't grip us at all at first. We loved Japan and the Japanese, but our hearts didn't turn toward this boy. But fortunately for us, we came to welcome him, to look at him, as we ought to have done from the beginning, through loving hearts, and now we count him our dearest Japanese friend. He it was whose tears flowed most freely when we left and he it is toward whom our hearts turn oftenest when we think of Japan.

We must love people enough to have faith in them—to trust ourselves to them. Some of us cannot conceive of a missionary's going armed among the people whom he seeks to serve. And an increasing number of missionaries are coming to feel that individual, personal backing, also, such as extra-territoriality or military protection of life and property, as they prosecute their work of love among a people, carries with it an inconsistency not to be brooked. If aggressive, self-abandoning love doesn't win, then there is no way of victory. But this way will win. It may lead by way of Calvary, but the Cross set up there will be again a symbol of triumph. "Golgotha's failure was the world's most amazing success." Christ's was the way of love, and there is no other way for those who follow Him.

In these days of rising nationalism and world contacts when all veneers are pierced, all illusions dissipated, and all shams and hypocrisies purged, love is the

only motive and the only method that will stand the test. During our years in Japan, if our lives counted for the Kingdom there, it was only to the extent and degree that we loved. Where failure came, it was through lack of love. I may go to the ends of the earth as a foreign missionary, but if I have not love, it profiteth nothing.

But loyalty and love are not enough for the Volunteer. Or rather, if he is loyal and loving, there will be added a third thing, namely, a *sense of urgency*. The Lord to whom he is loyal and whom he loves is infinitely concerned about those sheep of other folds. There can be no rest in His shepherd heart so long as the one hundredth sheep is astray. If the fields were white unto the harvest when He spoke, how urgent must be world conditions now! Through the ages the Church of God has lost precious opportunities because it lacked this sense of urgency. Mr. Cash in his "The Moslem World in Revolution" reminds us how the great Raymond Lull saw the opportunity of turning the Mongol hordes toward Christ, but there was no sense of urgency in the church of his day and the opportunity was lost. But the chance has come again in the great break-up following the world war, if only we were "urgent." Certain it is that *our* only chance is *now*. There is no second generation for us for the evangelization of the world. And in point of place, our only chance may be *here*. The one hundredth sheep whom we ought to seek in the name of the Great Shepherd may be around the corner of our present lives. Great movements making for national or international righteousness and peace may demand our energies now. Warner Lentz, whom many of this college generation knew and loved, did his missionary work here. His day was over and his work done, well done, before he reached the field. How patient God is going to be about the work yet to be done we may not know, but for us the glorious privilege is only while our day shall last. While it is day, then, we must work the works of Him who sent us.

Disturbed conditions throughout the world should not cause us to become com-

placent. Changing emphases or approaches, should not slacken our pace. Even expressions from nationals of mission lands questioning our program should not cause us to falter. Where there is wisdom and fairness in their questioning we do well to consider their point of view. Love and wisdom and changing conditions on the various mission fields call for an ever richer fellowship and a fuller co-operation with all Christian nationals. But we are ambassadors and as such may not always be

called for by the people to whom we go. But whether we are called for or not, we must not lose our sense of having been commissioned by a King, and we must not forget that the King's business ever requireth haste. Our love and loyalty to Him and our love for people will give us a holy restlessness until the kingdoms of this world are the Kingdoms of our Lord. While the day lasts, therefore, and wherever it lasts, we must work the works of Him that sent us.—*Student Volunteer Movement Bulletin.*

GOING ON

WE LIVE in a world that is going on. Our language is full of words which mean rest and pause and stop, but they are all outlawed by fuller information. Science has reached its most bewildering and appalling concept in the idea of motion—everything on the move. Sun and moon and stars, all sweeping on with majestic stride, the earth revolving on its axis, swinging in its yearly orbit around the sun, and with the great solar family of which it is but an inconspicuous member proceeding forever in some still farther trek across the boundless fields of space.

Turning from the astronomic immensities, the microscope has examined the molecule, the atom, the electron; and they all speak the same language—going on. Life is motion, and the guess is now abroad that motion is life. At all events, things which once seemed to be solid and sterile and dead are now known to be vividly and actively astir; the rock and the ore of steel and the huge bulk of the mountain—all resolve themselves into motions of incredible velocities. In the long view, the hills are as fluid as the waves of the sea.

And the mystery of it and the wonder is that while all the multitude of things singly and individually appear to have

their beginnings and their ends, the whole, of which they are the perishing ingredients, remains. The soldiers drop out one by one, but the army marches on; the trees fade and fall, but the forest continues; nations, empires, generations tread upon each other's heels and vanish, but the human race goes on. So great, indeed, so vast, so incredibly magnificent, is this awful succession and continuance of the far-spread universe of things and forces, that the mind of man quails before it and can form no adequate conception of it.

And here appears another mystery: For us humans the way of health and strength and all the fidelities seems to lie in this same path—go on. To falter, to stop, to fall into futile doubts and misgivings, to palter with destiny, to compromise with action, to hesitate, to sidestep the onward urge—we ourselves call every such hesitation and reluctance weakness, failure, death.

One of the women Channel swimmers said a remarkable thing: "When you put your mind to go, you go. The moment you say 'I am cold, I had better stop,' you are through." The universe seems to be organized into some compelling omnipotence whose ruling slogan is: "Go—keep going."—*Public Ledger.*

I would not want to miss a single copy. It is the ideal magazine in its line; so full of good things in all lines that I often wonder how you can do it all for the subscription price.

MRS. H. W. ALLISON,
Southampton Heights, Shippensburg, Pa.

AN ALTAR THAT WAS TOO SMALL

By Rev. John M. Moore, D.D.

Dr. Moore is well-known to Reformed Church audiences. Recently he became General Secretary of the Federal Council of the Churches of Christ in America

THAT was one great day in Jerusalem when Solomon's Temple stood complete and glorious on Mount Moriah. For seven years an army of men had toiled in the forests of Lebanon, in the quarries where the great stones were hewn and dressed, and on the noble structure itself, which arose in silence, without sound of axe or hammer. With the completion of the Temple, the religion of Israel entered upon a new stage. A significant discovery was made on the day of the dedication. The brazen altar, adequate for the dimensions of the worship of Jehovah in the old tabernacle days, is found to be quite too small for the new day: "The same day did the king hallow the middle of the court that was before the house of the Lord . . . because the brazen altar that was before the Lord was too little." (I Kings 8: 64).

This story suggests some other enlargements of altars that are required if we are to meet the demands of our own new day.

1. *The altar of personal aspiration is too small.* It has always been too small for the worship of Christ. Of course, this is not to say that there is no place in the Christian religion for true self-interest. It is to point out the necessity for some self-interest greater than bettering one's position. Christ Himself makes constant appeals to self-interest. When He tells the story of the rich fool, He does not intimate that the man was foolish for providing barns and granaries large enough to hold his bumper crops. His foolishness lay in supposing that he could really satisfy his life with *things*. Not self-interest, but a short-sighted appraisal of values, is what Jesus is condemning.

He was all the time appealing to self-interest when He was pointing out the dire consequences to hope and happiness that are certain to follow in the wake of the selfish life. Even when He calls men to sacrifices, it is not to sacrifice for its

own sake: "Except a grain of wheat fall into the ground and die," He said, "It abideth alone," but He went on to add, "If it die, it bringeth forth much fruit."

The sin of selfishness thus lies not in its toward-self-ness, but in its exclusiveness. Out in Chicago, kindergartners have been studying the vocabulary of the child of five years. They have discovered that the most frequently used word is "I"; even "the" is used scarcely half as much, and "what," a natural favorite with children, is in third place. All this is just an evidence of the well-known fact that children are regular little egotists. Of course, there is good biological reason for this. Nature has learned that there can be no survival without a good deal of such egotism. The whole task of religious education, however, is to socialize individuals who are naturally so self-centered. The trouble is not with the person of the pronoun, but with its number. From the Christian point of view, there is a world of difference between "first person singular" and "first person plural." The child needs to have its vocabulary revised fundamentally by the substitution of the first person plural for the more popular vertical pronoun. That substitution involves what Jesus had in mind when He said that to enter the Kingdom there was required such a complete change of attitude and life that it was equivalent to being born again. "I" and "we" are a whole spiritual hemisphere apart.

The altar of personal aspiration is too small. Just as Solomon sanctified the whole middle of the court of the Temple for the reception of the offerings which could not by any possibility be cared for on the brazen altar, so the whole area of human life must be hallowed if we are to call ourselves Christian. Our concern must include every little neglected child of the tenements of New York or the jungles of Africa, every exploited woman, every oppressed man. It has to do not only with immortal souls but with mortal, pain-

ridden bodies ; not only with churches and altars, with retreats and high states of soul, with angels and a golden city in the skies, but with homes and factories, with mines and railroads, with schools and courts and legislative halls and every other institution that makes manhood or mars the divine image.

2. *The altar of nationalism is too small.* Patriotism is well enough, but patriotism is not enough. Love of country is lovely, but he loves not America well who only America loves. There is no greater travesty of the religion of Jesus than that which expresses itself in a noisy, unlovely super-patriotism that deems it necessary to disparage all other countries in order properly to praise its own.

The home is near and dear to the individual, but the claims of the state were more commanding in those years in which sons and husbands and fathers were forced to leave home, some never to return, for the defense of the nation. Just so one's own dear land, especially if it be his native country, must of necessity be nearer to his life and dearer to his heart than any other, but the claims of humanity are superior. The nationalist ideal may have been sufficient for an earlier day, just as the altar of the tabernacle once met the requirements of Hebrew worship. When the new day dawned with the dedication of the Temple, the need of a larger altar immediately appeared. When the new era was ushered in by the momentous agreement of Armistice Day, 1918, the old altar of nationalism was seen to be hopelessly inadequate.

National lines are significant, and I would not blot them out, but they are artificial, man-made, temporary. Humanity is one, of one blood, with one Father God, sharing one common nature, under one moral law, moving toward one destiny. This is the reality that lies beneath all superficial separateness. The prejudices inhering in varying racial traits and national characteristics and cultural ideals will no doubt operate on humanity's lower levels for a long time to come. They who seek the Christian way of life will build

larger altars, will study larger maps, will glean truth and beauty and love in wider fields, will find their life's inspiration in a more splendid vision. They will disapprove and discourage every movement that sows the seeds of suspicion and dissension, that cultivates a crop of prejudices and factions, that fans the flames of hatred. They will stand with all men who build brotherhood, who generate goodwill, who increase understanding among men, who spread the spirit of sympathy. They will support political parties that stand for the promotion of peace, that increase the world's fund of goodwill and make its function wherever international currents cross.

For an offering, on a new and vastly larger scale, of national idealism and world service, the old altar of nationalism is tragically inadequate.

3. *The sectarian altar is too small.* When I say that, I am not unreservedly indicting denominational divisions. There are some things worse than separation. One may even admit that, to secure the spiritual freedom in which our American churches glory, the creation of denominations was perhaps inevitable. A number of the outstanding founders of great Christian denominations were quite free from the sectarian spirit. They had no thought of cutting the Church in pieces ; they were concerned only to remove internal abuses and bring a wandering Church back to Christ. One may even affirm that our present divisions, extended as they are today, indicate a far healthier spiritual condition than a forced and formal uniformity would produce.

And yet, when all has been said that may fairly be said, sectarianism stands condemned today before the bar of religion and common sense. The notion that differences of opinion between men who have a common experience of Christ and a genuine loyalty to Him, require different churches in which to worship and through which to work, is unreasonable to the point of absurdity.

Sectarianism and intolerance rest upon a conception of religion that was foreign to the mind of Jesus. Questions of ritual and philosophy and ecclesiastical order

are not valueless, but they are as the tithing of mint, anise and cummin, in comparison with the weightier matters of the law, justice, mercy and faithfulness. The sort of issues that have become causes of sectarian division and bitterness and intolerance should never be given the main line while fellowship and brotherhood and service for the common good are switched to the sidings.

If our task were simply the cultivation of select saints, all of them to be moulded in the same ecclesiastical and thought forms, then sectarian churches might suffice. For such worship, the sectarian altar is large enough. But that is not the aim of Jesus. He is out to produce "sons of *the Kingdom*," men and women of large spiritual stature and broad human sympathy. Sectarianism can never do this. He calls such men and women to band themselves together in the work of building on earth the City of God. That means social reconstruction, the creation of a brotherly social order, a humane industrial organization, a clean political system, a sanitary civic life, a constructive internationalism. It means education for life, recreation for re-creation, the restraint of selfishness, the observance of law, the curbing of crime, the care of delinquents and defectives, the abolition of poverty, the destruction of disease, the defeat of death. It means the production of happy homes, pleasant playgrounds,

cultural centers, creative churches, Christian communities, a Christian world.

All this is so impossible to the sectarian, competitive Christianity to which we have become accustomed that many have never been captured by the fair vision of such a new earth in which dwells all manner of goodness. We have been worshipping at little sectarian altars. We must consecrate a larger area to Christ for the larger offerings of the new day. No longer may a Christian church work in isolation, approaching its tasks as though no other church existed with equal concern and consecration. From competition to co-operation is the course by which humanity is proceeding in every social realm; it must now be supremely so in the realm of religion.

We cannot be satisfied now with the cessation of conflict, the absence of antagonism, with tolerance, with comity. This new day calls for something positive—co-operation, actual working together. Where even two or three churches serve the same community, there is a call for a common understanding, a correlated program, some unifying council or federation or committee at least, to meet community needs and show the way to some nobler unity which the future will reveal. The sectarian altar is pitifully small for tasks that are almost appallingly large.—*Federal Council Bulletin*.

(Continued from Page 545)

tution to the sympathy and support of benevolently-minded members and congregations of our Church.

6. That we commend the Board for its willingness to discontinue enterprises which are no longer of value in furthering the work of the Kingdom.

7. That the Home Board, in co-operation with the other agencies and Boards concerned, consider seriously the advisability of abandoning the word "Apportionment" to designate our denominational benevolent quotas.

8. That the Home Board, from time to

time, provide the ministers with concisely-written accounts of items of human interest and special importance, which may be read to the congregations and inserted in congregational papers, for the purpose of furthering the work of Missionary Education among the members, and stimulating their gifts.

HAROLD B. KERSCHNER,
Chairman.

K. O. SPESSARD,
W. H. BRONG,
N. G. NEWGARD.

FOR YOUNG PEOPLE

Alliene S. De Chant

TO every youth there openeth
 A high way and a low.
 And every youth decideth
 Which way his soul shall go.
 And the high soul takes the high way,
 And the low soul takes the low,
 And in between, on the misty flats,
 The rest grope to and fro—
 But to every youth there openeth
 A high way and a low,
 And every youth decideth
 Which way his soul shall go.

OPEN DOORS

OUR big-hearted Reformed Church in the United States has so many open doors for her "bumpy" youth, that I scarcely know which door to open first. Nor does any one of those doors open on an easy task. Each door bids you enter, in humility, earnestly prepared, and with a burning desire to serve.

"Over there," one afternoon, in our kindergarten at Ziemer Memorial Girls' School, Yochow City, China, the mothers of the kindergarten were gathered together. Just before the tea and cakes were served, the teacher bade one of her kindergarten boys to ask the blessing. And he did so. That evening, at the supper table, the bound-foot mother of that little boy spoke thus to him: "Why don't you offer grace at our table?" Looking into his mother's face the kindergarten lad said so softly she scarce could hear, "Because, mother, God doesn't live here." That bound-foot mother, so impressed with the gradual improvement she had noticed in her little son, and so particularly impressed with his prayer that afternoon, not to a god of bamboo and mud but to a living God, went to our street chapel and listened to the Good News the Chinese evangelist told. Today God *does* live in that Chinese home.

A fool to go out to Japan, to China, to Mesopotamia, to God's little ones who have never heard of Him, Who blesses little children? A fool, when, through your little ones God makes a whole home Christian?

Ah! No! 'Tis a "bumpy" job, 'tis true, but oh! how much Japan, China, Mesopotamia will do for you!

OPEN THE DOOR. And enter ye, therein!

WHY! I NEVER THOUGHT OF THAT!

WHY not, you, who live in or near a college community, invite to your home for the week-end, one or more of the 7,518 students from 97 different countries, who dwell among us? A total of 150 of them attended Baltimore institutions of higher learning last year; 205 were at the University of Pennsylvania, and 1,035 from 66 different countries (101 from China and 54 from Japan) lived at International House, New York city. More than 8,600 colored students are likewise enrolled in our institutions of college and university grade.

"Many foreign students," says Edward H. Lockwood, secretary of the Committee on Friendly Relations Among Foreign Students, "appreciate the opportunity of visiting American homes and learning something of the life of a community other than the college town in which they are living."

The Rev. Elmer T. Thompson, secretary of the International Students' House, University of Pennsylvania, says that the largest service that can be rendered by the young people of America to the foreign students is *to maintain a friendly and sympathetic attitude and to cultivate friendships* with the students from other lands.

Secretary Lockwood's address is 347 Madison Avenue, New York. Secretary Thompson may be reached at 3905 Spruce Street, Philadelphia. Mr. E. A. Schaal is the inter-collegiate secretary of the Y. M. C. A. at Johns Hopkins, Baltimore. Eugene K. Jones, executive secretary of the National Urban League, can put you in touch with "folks colored." His address is 127 East Twenty-third Street, New York city.

Do You Know That

Our Reformed Church in the United States has 116 missionaries in active service, 62 in China, 51 in Japan and three in Mesopotamia?

During one year 18,625 Jews, Italians, Russians, Negroes, Poles and Americans attended classes and meetings at our Bethel Reformed Community Center, 1914 South 6th Street, Philadelphia?

It is entirely safe to estimate the number of foreign students in the world today as considerably in excess of 50,000, ap-

proximately one-fifth of whom is resident in the United States?

Three or four C. E. members of our Grace Church, Baltimore, every Sunday morning visit the ships in port, distribute tracts and invite the men to the Port Mission for Seamen?

Our Dr. Arthur V. Casselman, Secretary of the Department of Missionary Education, has 29 stereopticon lectures available for use? His office is in our Schaff Building, 1505 Race Street, Philadelphia.

A THOUSAND CHRISTMAS GREETINGS

Each year the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City, sends a Christmas Greeting to the missionaries both at home and abroad who are being introduced to inquirers in the home land that packages of Bible pictures and other useful things may be forwarded to assist in the work. In the packet with the greeting were two 1927 Daily Bible Reading Sunday School Calendars, Christmas and Easter musical services and a pamphlet giving selected portions of Scripture for reading during each day of the coming year. In expressing their thanks the missionaries often state that the calendars received in this annual packet are the only ones they have. There are many unused things we have at home which are greatly needed by the representatives of our churches abroad which could be put to good use overseas at only the cost of mailing. For example, the large Bible lesson picture rolls and

small Bible lesson picture cards are always in demand and they can be forwarded usually at the rate of 1c for each 2 oz., with 4 lbs. 6 ozs. as the limit of weight for one package.

By writing to the address indicated above you can obtain a leaflet outlining the Surplus Material plan and an introduction to a missionary. If you will indicate your denomination, the name and address of a missionary in your own church will be sent. More than 50,000 introductions have been placed in this manner.

THEY WANT IT

The following letter speaks for itself: "DEAR DR. CASSELMAN: "Enclosed please find check for \$2.25. Please send me by return mail nine Handbooks of Foreign Missions. Each of the nine who read my book, that I got at the Conference, wants one."

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of October

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$6,854.29	\$735.22	\$7,589.51	\$7,569.25	\$899.07	\$8,468.32	\$879.41	
Ohio	5,058.35	324.50	5,382.85	3,269.06	390.91	3,659.97		\$1,722.88
Northwest	1,083.55	16.51	1,100.06	612.29		612.29		487.77
Pittsburgh	1,015.43	20.23	1,035.66	2,797.54	207.50	3,005.04	1,969.38	
Potomac	3,336.39	157.90	3,494.29	2,293.61	2,675.00	4,968.61	1,474.32	
German of East.	269.52	100.00	369.52	575.00	50.00	625.00	255.48	
Mid-West	444.86	110.00	554.86	2,498.38	38.13	2,536.51	1,981.65	
W. M. S. G. S.		5,981.44	5,981.44		2,835.74	2,835.74		3,145.70
Miscellaneous		220.00	220.00		39.25	39.25		180.75
Annuity Bonds		2,000.00	2,000.00		500.00	500.00		1,500.00
Bequests					900.00	900.00	900.00	
Totals	\$18,062.39	\$9,665.80	\$27,728.19	\$19,615.13	\$8,536.20	\$28,151.33	\$7,460.24	\$7,037.10
					Net Increase			\$423.14

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

We pray Thee, O Christ, our Helper and Friend!
From error and strife, our Zion defend!
Breathe on us, we pray Thee, O Spirit of Love,
And fit us for union with Thy Church above.

JOSEPH AND MARY

By Roscoe Gilman Scott

LOOK, Joseph, on my Babe—He is a King!
Come near and touch my hand; I hear the ring
Of wondrous anthems bursting from the sky;
I am bewildered and I know not why.
Look, sleeps He well? Ah, Joseph, bear with me
In loving patience as thou hast, for we—
Joseph, they sing again! Hear ye the choir?
Their faces shine as with a sacred fire.
They hover near us—O, a mighty throng
Are singing for my Babe His natal song!
Before His star a thousand stars take flight—
Who placed it there, that wondrous, holy Light?
My joy—dear Joseph, can I bear it all?
My joy!—Ah, see around me fall
The dismal shadows of a distant cross!—
My fathers' God, is all th's gain or loss?
And Joseph—for he could not understand—
Knelt by her side and, won't'ring, kissed her hand.

EDITORIAL

INVITE A HOLIDAY VISITOR

IN our plans for the approaching holidays, have we thought of the foreign students who may be lonely during their vacations? In the story of the Princeton Conference in last issue the writer refers to them as "10,000 Missionaries To America!"

Mission Boards are sending men and women emissaries to study situations and conditions in foreign lands where they have missionaries and mission property. The times look like days when changes may have to be made in policies and prac-

tices. In its stage of development, foreign missions seems to have reached the teen age.

If it is necessary to send men and women "to spy out the land," it would seem natural to want association with the students who have come from those countries and who will return to form sentiment and policies of the future.

Let us think of the 10,000 Foreign Students and inquire "What effect is our civilization having upon them?" "Do our daily papers fan radicalism and un-

friendliness by accounts of anti-Christian demonstrations in China and elsewhere and so make it harder for the students who are here?" "Do our daily papers give the whole story when they picture the attitudes of the radical minority of students and let untold the attitudes of the others?" A holiday visit from a foreign student could give opportunity to get acquainted and wipe away some of the obstacles to real friendliness.

In the daily Press glaring headlines of student boycotts and Nationals' demands have had their effect on the thinking of American students. Many have trimmed their thinking to the headlines and Student secretaries find it difficult to get volunteers for foreign missions. In non-Christian countries, conservative Nationals sense the danger of a too rapid

withdrawal of foreign Christian leaders. The situation has brought forth an expression from the more conservative Christian students of mission countries. A number of booklets have been written by Japanese, Chinese, Korean and Indian students in which they give their view of the situation. The books will be published by the Association Press and will be circulated among American students. They should do much to counteract the opinions formed from headlines of the Press.

As members of the Reformed Church, our first care should be for the foreign students in our denominational colleges. Let none return to their homes without having known the American Christian home!

HOW SHALL THEY KNOW?

MAY I use the words in Rienzi's famous speech "lend me your ears," while I re-emphasize what likely you have heard before? I am concerned that we shall be more and more alive to the necessity of having Religious Work Directors in Indian Government Schools. The reason we do not have a Protestant Religious Work Director in each Indian Government School is because the Church does not designate money for such a Director.

Beginning with this year, the offerings from the United Day of Prayer for Missions will be divided between four instead of three objects; the Indian School Director will be the fourth object. This means that one-fourth of the total offerings from the Day of Prayer will be used toward putting Directors into Indian Government Schools. Why is this so important?

For every Indian child in a mission school, the proportion is three in a government school. If the Protestant Church desires to be interpreted to the Indians, it must provide Religious Directors to live and work with the Indian youth in the Government as well as in the Mission Schools.

Last year 33 Government Schools reported that religious leaders were receiving co-operation, encouragement, appre-

ciation and good-will in their work from the Superintendent and the Principal. Men or women, White or Indian may serve in the capacity of Religious Directors.

Last year in an address "My People," Isaac M. Grayearth, Religious Work Director at Flandreau Indian School, with 400 pupils and Pipeston Indian School with 280 pupils said, "We have different religious organizations at the school such as the Y. W. C. A., the Y. M. C. A., The People's Service League. In these organizations the program consists of Bible studies, social activities, studying the Indian student problem and our home problems. In all of these activities we let the boys and girls do their own promoting. They will learn by doing it themselves."

"I believe the Indian problem can be solved by Christian education. Many people think the Indian is going back to the blanket. He is not. The trouble is that he is half civilized or that he is civilized without being Christianized. An educated man who is without respect for God or man is the most dangerous of all men. This is true of the white man as it is of the Indian."

Isaac Grayearth was a student for eight years in a Government School and knows the need for the work.

A WORLD-WIDE DAY OF PRAYER FOR MISSIONS
MARCH 4, 1927

THE Annual Day of Prayer for Missions has for years called together in cities, towns and villages all over the United States and Canada, thousands who believe in the power of united supplication.

There has been a growing interest in this interdenominational prayer day, evidenced by the number of places which observe the day and the increasing free will offerings. The progressive development of the united observance is interesting. In 1910 an interdenominational Day of Prayer for Foreign Missions began to be annually observed by the women of the United States, a little later a Day of Prayer for Home Missions being also annually observed. For years prior to this some of the individual communions had observed Days of Prayer. In 1920 the Home and Foreign interdenominational days were united, and in 1922 Canada joined the States in observing the same day, the Canadian women having also observed a Dominion-wide interdenominational day since 1920.

The deepening consciousness of the inherent strength in united intercession has led to further broadening of the observance this year, bringing into one great prayer group the Christian women of the world on March 4, 1927. For such an unusual opportunity there should be thorough planning and preparation.

The "Call to Prayer" should indeed be to every individual all that the name signifies. It includes a weekly "Cycle of Prayer" for immediate use printed on a card of size suitable for carrying in purse, slipping into Bible or in mirror on the dressing table where it will be utilized daily. The spiritual value of the observance will be greatly enhanced by use of the "Cycle of Prayer."

The program, "Pray Ye Therefore," is rich with original ideas. It is priced at 2 cents each, \$1.75 per 100. "Suggestions for Leaders," are on a separate slip.

There is also a most helpful Retreat, entitled "Toward Power in Service."

which is intended primarily for leaders but may be used by the whole group, if desirable. It is a sixteen-page leaflet priced at 10 cents each.

Supply of Call and Cycle, Program, Retreat should be ordered at an early date from denominational Board headquarters.

The Day of Prayer for Missions should not be a day of conference or of reports, but the one day of the year when the women of the whole world unite in one great circle of prayer.

Almighty God, we give Thee thanks for the mighty yearning of the human heart, for the coming of a Saviour, and the constant promise of Thy Word that He was to come.

—SAMUEL OSGOOD.



JAPANESE DWARF DOUBLE PINK
PLUM-TREE

*"I think that I shall never see
A poem lovely as a tree."*

NOTES

THE four designated objects for the offerings from the United Day of Prayer for Missions have to do with students and the work of Students. They are Christian Colleges of the Orient, Christian Literature for Women and Children in non-Christian lands, Farm and Cannery Migrant Work, and Religious Work Directors in Indian Government Schools. The last was named as an object this year.

* * *

Miss Alliene De Chant attended the Race Relations Conference held September 21 and 22 at Eaglesmere, Pa.

* * *

In the picture "What Price Glory," the Fox Film Corporation is staging what promises to be the greatest "Peace" production in film history.

* * *

Mrs. Morrow has brought out a new novel with a Home Mission Challenge. It is named "We Must Move."

* * *

Through the influence of Mrs. John Ferguson, a book on Missions is included in the regular Chautauqua Reading Course. This year it is Dr. Oldham's "Race Relations."

* * *

A permanent Winter Chautauqua, patterned after the New York Chautauqua will be opened on Keystone Heights, Florida.

APPROACHING EVENTS

The Annual Meeting of the Federation of Women's Boards of Foreign Missions, Haddon Hall, Atlantic City, N. J., January 8-11, 1927. The general theme will be "The Family of Nations in the Kingdom of God."

The Annual Meeting of the Council of Women for Home Missions and the Home Mission Council will be held in the Schaff Building, Philadelphia, January 4-7, 1927. The General Theme will be "The Church and its Responsibility to Rural Communities."

 JANUARY PRAYER IN PRAYER
CALENDAR

The writer of the prayer for the month of January, Mrs. J. G. Rupp, is known not only as the wife of the Eastern Field Secretary of the Board of Foreign Missions, but for her own missionary activities. Mrs. Rupp has been instrumental in raising two funds for chapels in China, and for this reason was chosen to write the prayer accompanying the picture of the Lakeside Chapel. As president of the Woman's Branch of the Federation of Churches, of Allentown, Pa., Mrs. Rupp has done much to infuse the missionary spirit into the women of the city.

 DIRECTORY OF OFFICERS OF W. M. S. OF NORTHWEST SYNOD.
1926-1927.

President, Mrs. Theo. P. Bolliger, 1918 W. Lawn Ave., Madison, Wis.; Vice-President: Miss Ella Klumb, 1074 48th St., Milwaukee, Wis.; Recording Secretary: Miss Rose Mann, 458 38th St., Milwaukee, Wis.; Corresponding Secretary: Miss Ella Arpke, P. O. Box 527, Sheboygan, Wis.; Statistical Secretary: Miss Fannie Furer, 1539 S. 13th St., Sheboygan, Wis.; Treasurer: Mrs. Elsie Luhmann, 1611 N. 9th St., Sheboygan, Wis.

Secretaries of Departments:

Literature: Mrs. Arthur Theiler, New Glarus, Wis.; Thank Offering: Mrs. M. Lindenlaub, 1228 9th St., Milwaukee, Wis.; Life Members and Members in Memoriam: Mrs. O. Brockman, N. Milwaukee St., Plymouth, Wis.; Girls' Missionary Guild: Mrs. John C. Hansen, 496 67th St., Wauwatosa, Wis.; Mission Band: Miss Helen Nott, 1192 9th St., Milwaukee, Wis.; Organization and Membership: Miss Ruth Nott, 1192 9th St., Milwaukee, Wis.; Stewardship: Mrs. Paul Grosshuesch, 612 Erie Ave., Sheboygan, Wis.; Historian: Mrs. O. Wolters, Upper Falls Road, Sheboygan, Wis.

FORTIETH CONVENTION

AN exceptional attendance and interest marked the sessions of the fortieth annual meeting of the Woman's Missionary Society of Pittsburgh Synod of the Reformed Church, which convened in Jeannette, Thursday afternoon, October seventh and concluded the sessions with the public meeting Friday evening.

The president, Miss Elizabeth Zimmerman, of Berlin, in her opening address, reviewed the work of the year. The outstanding obligations of the women as active members of the Woman's Missionary Societies, were stressed and commendation given to the faithfulness of the workers who were responsible for the excellent reports, presented later in the afternoon by the several secretaries of departments.

Financially, the Pittsburgh Synodical society has met every obligation including the payment in full of its quota for the Men's Wing of the hospital in Yochow City, China. This amount is \$1472.80, to which were added sums for various other Foreign Mission work, the total as special gifts for Foreign Missions being \$2,020.99. The gifts for Home Mission work were \$649.06. The money paid to the treasurer of the General Synodical Society totaled \$14,811.96. The Society has a balance in its general fund account amounting to \$288.76; it has one scholarship fund of \$5000.00 and has started the accumulation of the second five thousand which will be used to aid students wishing to prepare for Christian work.

Outstanding on the Thursday afternoon program, was the Girls' Guild Conference and dinner when ninety-three girls were present for the inspirational features arranged by their secretary, Miss Mildred Scott, of Pitcairn.

The Conference and dinner hour talks were designated to be helpful alike to Guild members, their leaders and the members of the senior organization who are responsible for the success of the Guilds. In addition to the representatives of Pittsburgh Synodical Guilds taking part in the program were Miss

Helen Trescher, Secretary of Guild work for the General Synodical Society and Mrs. Jeannette W. Emrich, of New York City.

Mrs. Emrich gave the principal address at the evening session, speaking particularly of her experiences among Moslem women. Dr. Charles E. Schaeffer, of the Board of Home Missions, presented an excellent address Friday evening, emphasizing the coming centenary of the organization of the Board of Home Missions and the goal which has been established by the Board for Home Mission work in this triennium.

The Rev. Henry L. Krause presented the problems of the Chautauqua Reformed Church House Association and the Rev. William C. Sykes made a plea for the fund for aged ministers. Echoes of Summer Missionary Conferences and matters of business occupied the remainder of the sessions.

Succeeding Miss Zimmerman as president, is Mrs. B. A. Wright, of Latrobe, who so very capably handled the work of treasurer of the Synodical Society for the past seven years. Mrs. Harry D. Hershey, of Irwin, succeeds Mrs. Wright as treasurer. All departmental secretaries were reappointed by the new president.

Created by special resolution there will be an educational committee, whose duty shall be to examine and recommend for the reading on the part of all Missionary Society members, books which will be informative and inspirational along the line of Missionary endeavor. Four books per year will be required of those entering the "Reading Conscience Circle."

In refusing to consider renomination for the presidency of the Synodical Society, Miss Zimmerman urged the work involved in her new office, as statistical secretary of the General Synodical Society. Her term of office has been marked with growth in every department and she has been most efficient as a presiding officer.

MAUD B. TRESCHER,
Corresponding Secretary.

CHRISTMAS TIME IN JAPAN

IT was six years ago and just before Christmas that we traveled all day by train from Tokyo to Yamagata to spend our first Christmas in Japan with the Krietes. What a thrill we had when we landed at night-time in a land of snow! As we walked through the town with its unusually wide streets for Japan, we wondered if we were back in America for Christmas. But a second look at the shops and houses on either side of the street made us realize that it was a very different place from America after all. Before every shop-door and Japanese house we noticed two pine trees, one on either side of the door or entrance. At some places there were mere sprigs of pine, while at others there were trees ranging from a few feet to ten feet in height, according to the means and social standing of the people. These people were getting ready for the New Year's festival. The pine is used as an emblem of congratulations and good wishes. No matter where you go in Japan a few weeks previous to New Year you will see them before every door. Even the poor and most ignorant will have at least a tiny sprig. Everybody seemed busy and happy getting ready for the New Year, for every house must have a thorough cleaning, and all the preparations for the New Year's feast keep the housewife busy for days before. So many pine trees reminded us of our Christmas trees although there were no decorations on them, and the sight of the natives hustling to and fro through the falling snow somehow made us feel that Christmas was in the air, and that surely all these Japanese people must know about Christ's birthday.

Christmas is celebrated in all our Churches and Sunday Schools in Japan, even in the remotest parts of the country. One of the most vivid impressions I have of that first Christmas was our first Christmas service held in our Church on Christmas eve. We went early and stayed late, for the Japanese, unlike the Americans, like a long service. Not only was every seat filled but every inch of standing space was occupied, and around

the pulpit platform sat dozens of children eager to see and hear everything. The people, ranging from mere infants tied on mothers' backs to grandmothers and grandfathers had come from far and near. Some, perhaps, had never heard the story of Christmas before. Even though we did not understand the service with the exception of a song "Away in a Manger," sung in English by the three Kriete children, we could feel the spirit of Christmas and realize the joy that it brought into the hearts and lives of these Japanese boys and girls.

Then can you imagine what Christmas must mean to three American children who had no other American playmates all the year, except during the few short summer months at some resort, and who had been looking forward to Christmas morning for months before? I wish all the relatives and friends who remembered these children could have seen the



"JIMMY" FESPERMAN AND HIS PET—
TAKEN AT KARUIZAWA, JAPAN

joy and surprise as they opened the packages from America on Christmas morning. You indeed would have felt that "It is more blessed to give than to receive."

We all know that the greatest joy of the Christmas season is that of sharing with others. In Japan we have a great opportunity of experiencing this joy. In our town of about 50,000 people only about 200 are Christians. Among these thousands, hundreds are extremely poor and know nothing but a bare existence. If only we were able to share with all of these.

Three years later (after this first Christmas) when we were spending the holiday in our own home in Yamagata City, we baked cookies by the dozens, and cakes, to send out to some of these people on Christmas Eve. To some folks we sent fruit or jelly, and how delighted they were to be remembered in this way. Foreign cakes and food were a real treat for them.

Last year so many of you good people here in America had a share in making Christmas a happy occasion for several hundred Japanese Kindergarten and Sunday School children. Dozens of boxes filled with toys, handkerchiefs, and various other things came from the different societies all over the country where there are Reformed Churches. How these tiny tots beamed when they knew that Santa Claus had come all the way from America to bring them something. At Yamagata last year the children were busy at the kindergarten for several weeks before making decorations for the Christmas entertainment. They also made Christmas presents for their parents which they presented when they gave their program. Some of the classes made cards and scrap books, which they sent out to poor children who didn't have the advantages that they had in kindergarten and Sunday School. In this way they are taught to do something to make someone else happy in return for what you folks are doing for them. And especially in appreciation for our Lord who was born into the world for them as well as us.

Many of the Japanese who are not

Christians know of Christmas but do not know the true meaning of it. All through Tokyo and the larger cities the merchants decorate their shop windows with the Christmas tree and all kinds of Christmas good, as well as the stockings filled with candies and toys, but usually all for a commercial purpose. However, in the North, especially in the smaller towns we see very little of this display to remind us that Christmas is approaching. We must, more or less, create for ourselves and those around us, the holiday atmosphere. Last year as we walked down town about a week previous to Christmas we were greatly surprised to see a good sized Christmas tree decorated in one of the shop windows (the first one in our town). A few days later another appeared in a clothing store window, also a few other decorations scattered about. At one of these stores the son of the owner was a Christian and had likely been responsible for the display.

Sometimes I fear we folks in America forget the true meaning of Christmas and perhaps we look forward to it with the expectation of getting all we can out of it for ourselves instead of trying to see how many others we can help who are really in need. We hope you women at home will continue to remember the Japanese and the Chinese children who have not been so fortunate as you.

MAYE FISHER FESPERMAN.



ORPHAN GIRLS, CLOTHED BY BAGHDAD GIRLS' SOCIETY

A LETTER FROM MRS. WINTER

Yochow, Hunan, Oct. 10, 1926.

My dear Friends:

I wonder if you will be interested in hearing about the Sunday School that I attended this morning. One of the Chinese men nurses from the hospital called for me and took me to the Ling Nan Primary School, where the Sunday School was held. The nurses have charge of this one.

As we walked along the street he invited all of the children whom we saw, to go along with us. Some of them were willing but some of them were more interested in the patriotic festivities of the day, for this was Chinese Independence Day. We found two nurses and a few children at the school when we arrived, and while one of the nurses talked to the children about the meaning of the day, the other two nurses went out into the "highways and byways" to invite more to come. They were very successful and before Sunday School was over there were 57 or 58 children there, all of them under twelve years of age.

We did the same things as one does in Sunday School at home. First of all we had songs, a Chinese one that I did not know and then we sang "Jesus Loves Me" (in Chinese, of course). My job was playing the organ. One of the nurses pointed to the characters of words printed on a sheet of muslin as we sang. They use that instead of song books.

After a prayer one of the nurses taught the lesson, which was about the Children of Israel in the wilderness and how God sent manna for them to eat. Then another nurse told a story about kindness. Picture cards on the lesson were distributed for the children to take along home. They were glad for them. "Precious Jewels" was the next song that we sang, after which we repeated the Lord's Prayer. Do you ever think that when some children pray they say "O men tsai tien sang di fu" instead of "Our Father who art in heaven"? And yet it means exactly the same in both languages, and I am sure that God

loves all the boys and girls who pray to Him, no matter what language they use.

There were two children in the Sunday School that I was most interested in. One was a little boy whose name is Deng Wen-Kai, his surname being Deng, of course, for the Chinese begin with that name instead of ending with it as we do. He used to live out at Lakeside when his father was teaching there, so he was one of the Sunday School pupils that I had there. I was very happy to see him again. The other was a little blind boy, of whom I had heard so much. He came led by a very little boy. I wish that you might have seen the smile on his face as he came in, for he was so happy to be there. He is one of the most faithful attendants. He was so anxious to sing all of the songs and to recite the memory verses that were called for. It was a real joy to him.

I am so happy to be back again in China. I am studying the language very hard so that I shall be able to speak well, and so I hope to be of real service. I am teaching some classes in English and calisthenics, and attending many worship services and meetings.

Very sincerely,

ANNETTA H. WINTER.



MRS. WINTER AND SON RICHARD

Literature Chat

CARRIE M. KERSCHNER

IT has been gratifying to notice the large number of societies using the packets. Kind words of appreciation have been received about the playlet "In the Depths," 7c, which is a dramatization of Chapter II in "Moslem Women." From other sources come commendatory remarks about "Fifty Years After," 10c, the home mission playlet written by Mrs. Annetta Winter. One person writes that the chapter impressed the women much more because of the dramatization.

The success of these meetings was largely due to the fact that these women used the material recommended. Of course you are doing the same. Here's another play for the study of the Moslem World! "A Call to Stella," by Margaret Strack Fisher, five characters, 3 girls, 1 man and 1 woman. Much on the order of "June's Dream at Dusk" it promises to be quite as popular. Price 7c each, 4 for 25c.

"What Do You Know About the Moslem World?" is the title of the "Tests," similar to the ones used in class at the summer conference. Tests of all kinds are very popular. They are almost like a cross word puzzle, because they make us think. Girls and women will just love to work these "Tests" out. They come in a four-page folder, perforated, so that the teacher can give out the pages to her class for which ever lesson they are best suited. Test 11 should be used at the opening of your study; No. 1 for lesson three; etc. The price is 6c each, or 70c per dozen. Most girls and women will want them for their note books and will be glad to pay for them themselves.

Temperance Packets

Literature for the various departments seems most popular when "packeted." Temperance Secretaries take notice! Your packet is waiting for you. Priced at 25c it contains ALL THE NEW literature of this year and a number of leaflets which our General Synodical Secretary prepared last year and which,

if you have had before, you can hand to your neighbor. The old leaflets are not included in the cost of the packet, but are good to use over and over again.

* * * *

Is anyone trying to teach "Our Templd Hills" without the special issue of the Missionary Review of the World and the "Moslem" books without the October issue of the same magazine? I almost said, "It can't be done," but of course it can. You are, however, missing rare helps! Price 25c each. "A New Enterprise in Mesopotamia" is the title of an illustrated article in the November Missionary Review by Dr. Cantine, of Baghdad. Be sure to use it for its such an interesting account of our joint work there (Page 866). Price per year, \$2.50.

Aren't those the finest Prayer Calendars you ever saw? The theme "Thank Offering" makes it especially dear to us. \$2.00 per dozen in lots of a dozen or more. Single copies 25c each.

And, oh, how it helps when orders are paid in advance!

The first work of the new G. M. G. Secretary is ready for distribution. It's the new Mission Band Hand Book. Price 10c. All Band leaders should have this new edition. New suggestions make it worth while.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.



MISSSES HANSEN AND LINDSEY AND HELPERS ON A VISIT TO SUNDAY SCHOOLS NEAR SENDAI, JAPAN

Girls' Missionary Guild

MISS HELEN TRESCHER, Secretary

NEW GUILDS AND MISSION BANDS

New Guilds were organized in the following churches: St. John's Reformed Church, Boalsburg, Pa., Miss Elizabeth Browne, President, organized with 20 members, September 17, by Mrs. C. F. Wagner; Trinity Reformed Church, Akron, Ohio, President, Miss Lillian Bishop, organized with 20 members, October 12, by Miss Elsie F. Ash; Hungarian Reformed Church, Toledo, Ohio, President, Miss Elizabeth Komaromy, organized with 18 members by Mrs. Harsanyi; First Reformed Church, Manitowoc, Wisconsin, President, Miss Ruth Neuhauser, organized with 16 members, September 30, by Miss Florence Hecker.

Mission Bands were organized as follows: Zion Church, Lorain City, Ohio, President, Amine Morgan, organized with 8 members by Mrs. Elsie Rice; Trinity Reformed Church, Conover, N. C., organized by Mrs. R. F. Shaffer with 20 members, President, Frances Hunsicker; Trinity Reformed Church, Akron, Ohio, President, Richard Heintz, organized October 15, by Miss Elsie F. Ash, membership 21, leader Miss Irene Fouse.

A NIGHT TO BE REMEMBERED

Thursday, October 7, will long remain in the minds of the G. M. G. girls of Pittsburgh Synod, for it was the night of the banquet, and such enthusiasm as was evidenced that evening, will carry the girls over for another year at least. May there be many more such meetings!

Great baskets of golden-rod tied with blue ribbon, decorated the stage, the corners were filled with bright autumn leaves, and the lights were shaded with yellow, and twined with leaves. The tables were lighted with blue and gold candles, and decorated with small

baskets of golden nasturtiums and delphinium. Pencils, wrapped with blue and gold paper, were given as favors, and had the following verse attached:

"I'm not so much when it comes to size,
But the things I've done are quite a sur-
prise,
I've served such folks as kings and
queens,
And those who love life's common things.
I've written the thoughts the whole world
quotes,
And I've even taken convention notes!"

Songs and speeches throughout the dinner kept up the lively spirits of the girls, and they eagerly competed with one another in their songs and cheers. At the close of the banquet, "Follow the Gleam" was sung as a duet, and then all the girls joined the chorus. There were nearly one hundred girls present this year, as compared with the five or six of last year. Every girl left the services that evening with new ideas of the things the Guild means to her, and with new ideals, and new enthusiasm to carry on the work of the year in her organization.

INCREASING LIGHT IN DARK AFRICA

In the Doleib Hill District, Sudan, remarkable Sunday School growth is still taking place. Three months ago it was reported that the attendance had reached 1,350 in the village Sunday Schools. Now there are 4,300 attending in the 25 Bible Schools there and Sunday is not a long enough day in which to teach all who come at the various stations. The problem is met by holding "Sunday School" on other days of the week.

One hundred miles a week is the distance walked by a recent convert as he goes from place to place that he may teach in a series of these Bible Schools. The man can neither read nor write. He brings in a small stalk of grass for every ten people he reaches. His account is fairly accurate as is known from other Christians who have visited these villages and know the number to expect in the tally.

(Continued from page 534)

Saturday, January 8th, 1927.

THE HOME BASE

LET US GIVE THANKS—For the ever-growing realization that Jesus Christ is the moral judge of the world, and that nothing is right which He would disapprove.

For the response of men and the leadership of the Church in all appeals for help for human need.

For the work of the Church in all its agencies to establish Christianity as the supreme power in the life of the nations.

LET US CONFESS—Our want of brotherly love and of inter-racial and industrial goodwill; our prejudice against other races and our negligence in seeking to win them to Christ.

LET US PRAY—That the Church at home may be so pure in faith, so rich in benevolence, so faithful in duty; that none of her enterprises at home or abroad may suffer for want of men or support.

That all races may realize that the solution of the race problem is in Christ; that Christians may be delivered from the love of rapidly growing wealth into a love like that of Jesus.

That the Bible, the Lord's Day, and the Sacraments, the gracious wealth of Christian worship, may be loved and preserved.

SCRIPTURE READINGS—Rom. x.; Psa. xciv.; 1 Cor. xvi. 1-9; 2 Cor. ix.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- | | |
|--------------------------------|-------------------------------------|
| Salem, Buffalo, N. Y. | St. John's, Whetstone, Ohio |
| Mrs. Geo. Meinke. | Mrs. C. R. Gibson |
| St. John's, Bucyrus, Ohio. | R. 4 Bucyrus, Ohio |
| Mrs. E. Fledderjohann. | Zion, Sheboygan, Wis. (J. W. M. S.) |
| First, Greensboro, N. C. | Miss Mildred Schaeve. |
| Mrs. J. T. Plott. | Salem, Toledo Ohio. |
| First, Nashville, Tenn. | Mrs. J. F. Vornholt. |
| Mrs. Thomas McIntyre. | Saron's, Linton, Ind. |
| St. John's 4th, Baltimore, Md. | Miss Bertha Berns. |
| Mrs. George Hucke. | St. Paul's, Wolf's, Pa., |
| St. James, Allentown, Pa. | Mrs. E. H. Neiman, York, Pa. |
| Mrs. Warren Koch. | Third, Youngstown, Ohio. |
| First, Easton, Pa. | Mrs. L. V. Keslar. |
| Mrs. M. R. Sterner, | St. Luke's, Brooklyn, N. Y. |
| Phillipsburg, N. J. | Miss Kathryn M. Planck. |
| First, Burlington, N. C. | St. Paul's, East Allentown, Pa. |
| Mrs. Z. A. Fowler. | Miss Sallie Kresge. |
| Grace, Detroit, Mich. | Zion's Church, Culver, Ind. |
| Mrs. L. H. Franks | Mrs. Clemmens Miller. |
| Waukegan, Ill. | First, Gary, Ind. |
| Mrs. S. F. Joyce | Mrs. Chas. Stephan |
| | Christ, Codorus, Pa. |
| | Miss Gertrude Crone |

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE
REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF THE TREASURER, MAY 1, 1926, TO NOVEMBER 1, 1926

W. M. S. Budget 1926-27	G. M. G. Budget 1926-27	Synods	W. M. S. Budget Paid	Special Gifts Home Missions	Life and In Memoriam	Thank Offerings	G. M. G. Budget Paid	Home Missions	Foreign Missions	Thank Offerings	Mission Budget Paid	Home Missions	Foreign Missions	Totals
\$14,646.60	\$1,728.45	Eastern	\$4,564.43	\$1,916.20	\$400.00	\$55.18	\$429.40	\$27.00	\$5.00	\$80.93	\$141.60	\$10.00	\$35.00	\$8,391.72
10,274.40	1,616.90	Ohio	4,581.56	2,113.85	25.00		612.39	60.30	12.10		77.69	1.00		7,906.40
4,950.00	713.00	Pittsburgh	2,223.15	872.50	25.00		161.90	2.50	22.30		34.30			4,107.80
8,362.80	1,087.90	Potomac	2,531.78	541.00	150.00		335.70	11.75			18.80		18.97	3,588.16
3,065.40	642.85	Mid-West	1,559.40	55.00	25.00		334.90		22.50		20.94	13.00	1.00	2,438.49
889.20	240.35	Northwest	390.60	65.00	50.00		47.20	10.00			22.64			618.74
1,033.20	80.50	German of East	471.50	7.00	50.00						14.00			735.70
\$43,221.60	\$6,109.95	Total	\$16,322.42	\$5,571.55	\$725.00	\$55.18	\$1,899.49	\$111.55	\$61.90	\$80.93	\$329.97	\$24.00	\$54.97	\$27,788.01

DISBURSEMENTS

W. M. S. Budget—Foreign Missions—

Miyagi College, Sendai, Japan	\$3,558.20
Evangelists, Japan	580.17
Kindergarten Teachers, Japan	295.61
Ziemer Memorial School, Yochow, China	678.82
Girls' School, Shenchow, China	733.62
Evangelist, Yochow, China	437.72
Medical Worker, Yochow, China	306.49
Medical Worker, Shenchow, China	306.49
Woman's Industrial Work, Lakeside, China	110.67
Special Gifts	\$7,007.79
Thank Offering	1,719.87
	2,272.75

G. M. G. Budget—

Evangelist, Yochow, China	\$288.70
Ziemer Memorial School, Yochow, China	235.48
Miyagi College, Sendai, Japan	235.47
Special Gifts	759.65
	61.90

Miscellaneous Receipts—

Sales—Books	\$2,067.85
Other Literature	679.41
Prayer Calendars	27.50
Missionary Pins	67.36
Pennants	17.05
Costume Rentals	23.90
Interest	2,797.92
Subscriptions— <i>Everyland</i>	83.00
Subscriptions— <i>Missionary Review of World</i>	48.00
Keen Refund	10.00
Offerings at Philadelphia	100.65
Institutes	7.00

Total Receipts, May 1, 1926, to Nov. 1, 1926. \$5,929.64
Balance, May 1, 1926. \$33,717.65
Total 127,096.62

Grand Total \$160,814.27

Medical Worker, Shenchow, China.....	81.74		
Special Gifts	163.48		
Total Gifts for Foreign Missions.....	24.97		\$12,010.41
<i>W. M. S. Budget—Home Missions—</i>			
American Deaconesses	\$1,313.35		
Hungarian Deaconesses	853.07		
Worker at San Francisco, Cal.....	438.05		
Workers at Los Angeles, Cal.....	876.18		
Jewish Mission, Philadelphia, Pa.....	2,255.68		
Special Gifts	\$5,736.33		
Church-Building Fund	3,043.20		
Thank Offering	500.00		
	1,309.54		
<i>G. M. G. Budget—</i>			
American Deaconess	\$341.89		
Jewish Community Work.....	129.12		
Special Gifts	471.01		
	29.45		
<i>Mission Band Budget—</i>			
Kindergartner, Los Angeles, Cal.....	66.79		
Special Gifts	5.00		
<i>W. M. S. Budget—Dept. of Northwest—</i>			
Indian School, Neillsville, Wis.....	\$395.27		
Special Gifts	166.00		
	\$561.27		
<i>G. M. G. Budget—</i>			
Indian School, Neillsville, Wis.....	\$288.69		
Special Gifts	20.00		
	308.69		
<i>Mission Band Budget—</i>			
Indian School, Neillsville, Wis.....	\$96.68		
Special Gifts	13.00		
	109.68		
Total Gifts for Home Missions.....			\$12,140.96
Missionary Home, Tiffin, Ohio.....			1,863.65
Total for Home and Foreign Missions.....			\$26,015.02

Foreign Missions	\$11,161.32		
Home Missions	1,863.65		
Department of Northwest.....	979.64		
	38,571.77		
Missionary Home	12,140.96		
Educational and Contingent Expenses.....	1,863.65		
	12,556.75		
	38,571.77		
Invested in Savings Account.....	\$122,242.50		
	450.00		
Balance, November 1, 1926.....	\$121,792.50		
<i>Investments—</i>			
Loans to Board of Home Missions.....	\$46,900.00		
Loans to Board of Foreign Missions.....	70,500.00		
Savings Account	550.00		
Cash in Bank.....	3,842.50		
	\$121,792.50		
BALANCES			
Contingent Fund	\$3,046.41		
General Scholarship Fund	6,099.26		
Elvira Yockey Scholarship Fund.....	6,079.40		
Potomac Synod Scholarship Fund.....	646.95		
Special Church Building Funds.....	534.28		
Specials for Foreign Mission Funds.....	316.00		
Specials for Home Mission Funds.....	57.20		
Life and In Memoriam Membership Fund.....	30,257.00		
W. M. S. Budget.....	556.37		
Thank Offering, W. M. S.	55.18		
Woman's Thank Offering Hospital.....	25,687.87		
Men's Wing Thank Offering Hospital.....	19,584.75		
Kindergarten and Woman's Building, Japan.....	11,366.92		
Industrial Building, Lakeside, China.....	7,212.38		
Kindergarten Building, Yochow, China.....	5,014.99		
G. M. G. Budget.....	153.81		
G. M. G. Thank Offering.....	5,120.42		
Mission Band Budget.....	3.31		
	\$121,792.50		

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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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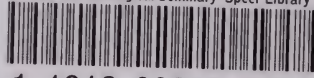
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